

4  
OVR  
SAVIOVRS  
IOVRNEY TO  
the Gadarens:

OR  
The loue of Christ  
vnto Man.

Written by I. IONES Bachelour  
in Diuinity, and Parson of S. Ni-  
cholas Acons, London.

PSAL 8. 4.

Lord what is man, that thou art so mindfull of him  
or the sonne of man that thou so visitest him.

---

LONDON,

Printed by Nicholas Okes, for Henry Bel,  
and are to bee sold at his Shop hard  
without Bishops-gate, 1615. 3

OVER  
SAVIORS  
TO  
the Gardens:



The Bodleian Library  
Oxford  
Acquired by J. L. ...  
in 18...  
...

...

LONDON:  
Printed by ...  
...



TO THE WOR-  
SHIPFULL THE TWO

EQUAL SISTERS, Mrs

R. Io. and Mrs I. Vass. Iohn

longes their friends, wishesth increase

of grace in this world and e,

ternall saluation in the

world to come.



MOST deere and  
louing Mothers,  
the Preachers note  
in the 13 of his Ec-  
clesiastes, and the  
13 verse, against  
the scribling Age wherein we liue,  
*That there is no end of making of  
Bookes,* had once made me vow my  
lifeto obscuritie: yet such you see,  
hath been the efficacie of your in-  
treaties, that (for your sakes) that  
which I meant most private vnto

## THE EPISTLE

my selfe, I haue now communicated to the world. Your intreaties haue preuailed with me, and at the last you haue what long you haue desired. It is part of my prayers, that now you haue it, it may satisfie the least part of your expectations. The aboundance of your loues (I confesse) at the first made you both to wish well vnto me; and the desire of seeing somewhat for your money, hath made you more importunate vpon me: but thus far I haue bene wary to my selfe, though that imitating of the prodigall Gallants of these our times, I haue taken vp of you good large summes, and do pay you here againe with inke and paper: this is the onely coine you are like to receiue of me for your manifold charges bestowed vpon me. Accept it then (I beseech you) kindly, and cast a look vpon it now and then: so perhappes you may  
thinke



# DEDICATION.

thinke at the last, that though your  
 sonne hath mis-spent much, yet he  
 hath not vriterly lost all his time. It  
 is yours now: for I haue sealed &  
 deliuered it vp for your vses; and  
 sooner you should haue had it, but  
 that some mens fingers, who haue  
 delighted in theft, by chance, haue  
 stolen Diuinitie from the Printer  
 to make them good. If they make  
 that vse of it, I am glad they haue  
 it: if to make vse of other mens la-  
 bours they stole it from him, this  
 Copy will witnesse the worke is  
 none of theirs: and I would haue  
 them know, *He seldome proues good  
 that is growne old in theft and wic-  
 kednesse.* But you to whom it doth  
 belong, take it, and vse it as your  
 owne, and command me, who doth  
 desire to be impløied by you, in all  
 offices of loue and duty. The God  
 of loue, who giues to all abundan-  
 tly, and vpbraideth none, fill you

**THE EPISTLE, &c.**

both full of all spirituall blessings;  
that as lovingly you have lined  
here, and have beene beloved, so  
aboue, when this life shal leane you  
both, you may line with the foun-  
taine of loue. *Ames. London this*  
*9<sup>th</sup> of March. 1615.*

*Your very loving and*  
*obedient sonne,*

**J. Iones.**

**TO**

TO THE WORSHIPFUL  
THE PARISHIONERS OF  
S. Nicholas Acons, I. Jones  
willeth all happinesse in this  
life, and in the life to come.

**W**Orshipfull and beloned my  
parishioners, hauing found  
out God-mothers for this  
infant of mine, it remaines  
vnto, that I intreate you all at once to  
play the God-fathers part for the na-  
ming of it. And so much the rather I  
intreate you, and hope you will be wil-  
ling, aboue others, to performe this  
duty, because you, best of all others,  
know the birth of it, being conceived  
and brought forth especially for your  
sakes: the originall being Sermons  
which I preached here amongst you;  
and you I hope somewhat haue profited  
by them. The law prouides, that where  
the childe is borne, there (be it neuer

## The Epistle.

so base) it should be kept, and you must  
foster what is hatch'd amongst you.  
Accept then kindly what is kindly  
meant towards you, and continue to  
love him whose prayer is for you all to  
love one another. Almighty God in-  
crease his love towards you, and cause  
you that as you are ioyned together in  
friendly neighbour-hood, so you may  
be ioyned in heartie affection one un-  
to the other: so that when this life  
shall have end, as you have lived and  
loved together here, so you may all  
ioyne with the rest of the heavenly  
quire in singing lovely hymnes unto  
the God of love. And in that confi-  
dence I take my leave, and commit you  
all to his protection, who for his power  
is able, and for his exceeding love, will  
keepe you all in the bond of love. Fare-  
well. From my house in S. Nicholas  
lane, this ninth of March. 1615.

Your very loving and kind Friend

L. J. C.




# CHRISTS LOVE TO MAN

LUKE. 8. 22, 23, 24.

12. Now it came to passe on a certaine day, that he went into a ship, with his Disciples: and he sayd vnto them, Let vs go ouer vnto the other side of the Lake, and they touched forth.

13. But as they sailed, he fell asleepe, and there came downe a storme of winde on the lake, and they were filled with water, & were in jeopardy.

14. And they came to him, and awoke him, saying; Master, Master, we perishe. Then hee arose and rebuked the winde, and the raging of the water: and they ceased, and there was a calme.



These words (beloued) of the Euangelist, now read vnto you, containe in them, the journey of our Saviour vnto the Gadderare, and in the journey a mighty mira-

B

cle;

cle; he went vnto the *Gadarens*, an ignorant people, the *Epitome* and *Compendious* of all mankind; men, that were more inly touched with the losse of their hogges, then with the sinnes of their soules, the true picture of couetous man, who so conformes himselfe vnto his wealth, as that he accounts his life, his soule, his blisse, his good; tell him of his soule, and the torments of hell, he stands and stares you in the face, and knowes not what your speech doth meane; touch but his hogge, and the whole Countrey of the *Gadarens* will suddenly be vp in Armes together against you: yet thither he goes, that so they themselues, might be witnesses against themselves, of their owne deserued and wilfull destruction.

But in this iourney there falles out a miracle; a miracle, I say, both to the astonishment and the confirmation of his Disciples: to the astonishment; for they mutter amongst themselves, what manner of man is this, for he commandeth both the windes and the water, and they obey him: to their confirmatiō also, that by confirming all his seuerall doctrines with

with sundry miracles, they might beleeue that hee was the true and onely Messias, that was sent into the world, to be the saluation and redemption of it.

So then in these words, wee haue three parts to bee inquired into, according vnto the three severall verses here, euery verse hath his particular part. The preparation for the iourney, the manner of the iourney, the miracle in the iourney.

1 The preparation in the first verse.

2 The manner in the next verse.

3 The miracle in the last verse.

And euery part hath his particular branches: there are foure in the first verse.

1 The time.

2 The meanes.

3 His exhortation.

4 Their obedience.

The time; *Now it came to passe on a certaine day:*

The meanes; *That he went into a ship with his Disciples.*

His exhortation; *And he said vnto them, Let vs go ouer vnto the other side of the lake.*

B 3

Their

Their obedience: *And they listened forth.*

In the second verse there are four things also,

The manner of their trauell, and the accidents that fell out in their journey, which be in number three.

The manner of their trauell, they failed: *But as they sailed.*

The accidents they be three.

1 *He fell asleep.*

2 *And there came downe a storme of winds in the lake.*

3 *And they were filled with water, and were in jeopardy.*

In the third verse there are two things; the feare of the Disciples, the power and authority of the Maister.

The feare of the Disciples.

1 *And they came to him and awaked him, saying, Maister, maister, wee perish.*

The power & authority of the Maister:

2 *Then he arose, and rebuked the winds; and the raging of the waters: and they ceased, and there was a calme.*

*Now it came to passe on a certaine day, &c.*

This word here, *Now*, it does not poynt vs out vnto any certaine time, as in ma-

ny



ny other places of the Scripture it does,  
as in *Exod. 6. Nunc videbis, quæ facturum*  
*sum.* The Lord intending for to worke  
his wonders in the land of Egypt, hee  
sayes to *Moses, Nunc thou shalt see what I* *Exod. 6. 1*  
*will do to Pharaoh.* So *Balaac* the King of  
*Moab*, desirous for to ridde himselfe of  
his dangerous neighbours the Israelites,  
in *Numb. 22*: hee sends for *Balaam* the  
Southfayer, to come in all haste vnto  
him, *Nunc igitur veni & maledic.* *Num. 22. 6*  
*Come* *now therefore, I pray thee, come, and curse*  
*me this people, for they are too mighty and*  
*too strong for me.* So old *Simcon* desirous  
to be dissolued, & to be with the Lord,  
he ioyfully sings his *Nunc dimittis* vnto *Luk. 2. 29.*  
the world: *Lord now lettest thou thy ser-*  
*uant depart in peace, &c.* So our Saviour  
feeling of his death approaching, he cries  
vnto his Father, *Nunc ad te venio*, now I  
come vnto thee: But heere this word  
*Now* it is not, as in those places, an Ad-  
uerbe of time, but a Coniunction copu-  
latiue, and signifies as much as *Et*, or *and*,  
and so the Latine Translation  
reades it: *Paterum est autem, in una die-*  
*rum, Now it came to passe on a certaine day.*

6 *Christe lone to Maue.*

that is, and it came to passe on a certaine day.

The time is set downe in the following words; Now it came to passe on a *certaine* day, there is the time set downe; but what day that day was of the week, perhappes might bee thought to bee, both curious to enquire, and ouer-difficult also to be found out: he was sent forth into the world to doe his fathers businesse, and so earnest was hee, in this Calling of his, that as the Tragedian speakes in another sence; *Finis cuius gradus est futuri*, the end of one busines, was but the beginning of another; and as the Mathematician said, of the practise of that Art, *Nulla dies sine linea*, no day should passe ouer his head, without the drawing of a line more: so wee may safely say of our Saviour, that no day passed ouer his head, in which hee did not make profession of the Gospell vnto the people: for hee professeth this of himselfe, that in it, he tooke his sole delight, *Ioh. 4. My meate* (sayes hee) *is to do the will of him that sent me, and to finish his worke.* And so hauing finished what businesse

businesse was conuenient, amongst his owne people, the next day after peradventure, set forward for this intended journey of his, without so much as mentioning of the day at all, and so *it came to passe on a certaine day.*

To keepe a *Diarie* of euery dayes work of his, it had bin a labour infinit, so many, so diuers were the miracles, that were wrought by him daily, that Saint Iohn testifies of him in his 21 chapter, it had been endlesse: For (sayes hee) *there are many other things, which Iesus did, the which if they should be written, euery one, I suppose that euen the world it selfe could not containe the bookes that should be written;* and therefore no Register being kept of them, they are poasted ouer vnto certaine dayes. *Now it came to passe on a certaine day.*

Ioh. 21. 25.

Yet some probable coniecture might bee giuen of the day, though no definitive sentence, to conclude it absolute: The Latine and the Greeke translations they giue vs a little glimmering light of this same day, for they both reade it the selfe same way, *αυτο ο νησιν ιησους* sayes the

Greeke text; and the Latine text; *Pa-  
rum est autem in una diebus*, and it came  
to passe in one of the dayes: Now both  
the Greeke and the Latine tongue, doe  
often reckon *One* for *First*, as likewise  
many times does our English Dialect;  
one, two, three, that is, first, second,  
third, &c. And the Hebrues, they haue  
no other word, to expresse their mea-  
ning in: and therefore whereas we read  
it in our English Translation, in *Gen. 1.*  
*Gen. 1. 5.* and the evening and the morning were  
the first day, the Hebrue Translation  
*Haggi. 1. 1.* reades it; the evening and the morning  
were one day. So likewise in *Haggi. 1.*  
where we reade it, in the first day of the  
moneth, came the word of the Lord:  
they say, in the *one* day of the moneth,  
came the word of the Lord, hauing no  
other word to expresse their meaning.  
And the Latine, and the Greeke, follo-  
wing of the Hebrue phrase, for the *First*  
say *one*, as in *Mark. 16.* *una sabbathorum*,  
*Mark. 16. 2.* *una Sabbathorum*, where our  
Translation reades it, and very early in  
the morning, the first day of the weeke,  
they came vnto the Sepulchre, &c. So  
here

here it is set downe, *Mat. 11. 12.* one day, which day, may very well signifie, the first day, and that is this day.

But if it were this day, how comes it then to passe (it may well be demanded) that our Saviour is guilty of the breach of that commandement, *Remember that thou keepes holy the Sabbath day, &c.* And in it, *thou shalt doe no manner of worke, &c.* which was so strictly observed amongst the Jewes, as that in the 12. of *Matth.* the Disciples are reprehended by the Pharises, for but plucking of the eares of *Come* on the Sabbath day; *Behold thy Disciples, they doe that which is not lawfull to doe on the Sabbath day.* If it were not lawfull for them to plucke a fewe eares of *Come* on the Sabbath day, then surely, much lesse was it lawfull for them to take their journey on the Sabbath day.

Yes verily, even on the Sabbath day, it was lawfull for them to trauell, though not to make any long journey on the Sabbath day, and therefore in the *Acts. 1.* Mount *Olivet* is sayd *Acts. 1. 12.*

to

to bee from Ierusalem a Sabbath dayes journey : which Sabbath dayes journey contained in it, as the writers do agree vpon it, two miles in distance, the which it was lawfull for them to walke on the Sabbath day; and therefore, in the place before cited, in the 12. of *Mathew*, the Disciples were not found fault with, by the Pharises, for that they travelled on the Sabbath day, but for that they pluckt the eares of corne on the Sabbath day. But yet it may bee demanded further (for wee are fallen into a labyrinth of questions) how comes this permission of a Sabbath dayes journey, seeing all journeying, in the law, is expressely forbidden.

*Exo. 16. 29* See, sayes *Moser* in *Exod. 16*. See, sayes hee, for that the Lord hath giuen you the Sabbath, therefore he giueth you on the sixt day, the bread of two dayes, abide yet therefore euery man in his place, let no man go out of his place on the seuenth day. If euery man were commanded to abide in his place, on the seuenth day, how then comes in this Sabbath dayes journey?

Why certainly, I can giue no other reason

reason for it, but what *Occurrunt* and *Lorius* doe giue, and that is, that in the time of *Iosua*, hee commanded it to bee proclaimed, that the Arke going before, there should be a distance left between it & the campe, of two thousand cubites, by measure, as as it is *Ios. 3.* which was the iust distance *Iosh. 3. 3.* of two miles, whither it was lawfull for the people for to go, to visite the Arke, even on the Sabbath day, and so may come in our Sabbath daies iourney.

But yet wee are not thus quine of our question though, for still it may be vi-  
ged further, that this was more then a Sabbath daies iourney, for it was aboue two miles that he was to tranell: Saint *Mathew* calles it in his 4. chap. *the sea of Galilee*: S. *Luke* in his 5. chapt. *the lake of Genesareth*: S. *Iohn* in his 6. chapt. *the sea of Tiberian*: a broad and large place, so that howsoeuer, he was still without the compasse of two thousand cubites, his Sabbath dayes iourney: how may this bee?

*Mat. 4. 18.*  
*Luke 5. 1.*  
*Iosh. 6. 1.*

For this we say, that our Saviour *Christ* he did not iourney on the Sabbath day,  
for

12 *Christs loue to Man.*

for the Jewes Sabbath, it was our Saturday, and that was the seventh day: but this was the first day, afterwards changed by the Apostles, in memory of our Saviours most glorious resurrection, who dyed vpon the Friday, and rose againe the third day, which was Sunday, and therefore by Saint Iohn in his first of his *Apoc.* is called *Dies Domini.* *Apoc. 1. 10.* our, the Lords day: *It was* (saith he) *in the spirit on the Lords day;* that part then of the Commandement the *Sabbath day*, it was but Ceremoniall, not Morall; for had it beene Morall, it had bound vs, perpetually, to the obseruation of it; but wee see it was altered, and continues altered vnto this day; and so wee haue a gesse of the time, which is here set down indefinitely; *a certaine day*, though no definitiue sentence to conclude it peremptory: *Now it came to passe on a certaine day.*

*It came to passe,* Heere haue our licentious Epicures, and our ypstart Atheists, a ground & foundation (as they thinke) to build vp their Chance-medly doctrine in the world; that things they  
come



come by chance and fortune, not by the determinate, and deliberate providence and disposing of the Almighty, For what greater argument of chance, can there be, say they, then that *Christ* himselfe, should in his owne businesse, admit of a casualty, for the Text is plaine: *Now it came to passe*, or it chanced, *on a certaine day.*

But their foundation, it is laid but on a sandy ground, for *Aristotle*, long since, though but a Heathen Phylosopher, yet he could say, by the twy-light of nature, that *ignorantia causarum*, the ignorance of man was that, that made blind fortune a goddesse amongst men: for when they saw no reason for many things that came to passe amongst them, they did not conceive, that there might be a reason which they themselves did not see, but straight way they deified Fortune, & made her the author and bestower of the all vpon the world, her that is so brittle a goddesse, *que cum spēdet fragitur*, which is dashed in peeces by the least accident; whereas our Saviour our Christs rule is quite contrary, for he reacheth

teacheth vs another doctrine in the  
 Mat. 10. 29 tenth of Saint *Matthews* Gospell, for  
 hee makes Prouidence reach vnto the  
 smallest matters, euen vnto the falling  
 of a Sparrow vpon the ground: *Are*  
*they not* (saith hee) *two Sparrowes sold for*  
*a farthing,* and yet one of them shall not  
 fall on the ground, without the will of your  
 beauehty Father: Then much more the  
 weightiest matters, such as the Prea-  
 ching of the Gospell is, which is the  
 saluation of the soule of man, that shall  
 not be done, but by a particular proui-  
 dence indeed, and that iourney resol-  
 ued on with mature deliberation.

Fortune (as the world esteemes it)  
 it is but an Idoll, made for foolish man  
 to worship and adore, and he that will  
 worship any thing, euen the meanest of  
 creatures, will not neglect it, wherein  
 hee thinkes hee sees some shew, but as  
 it is indeed in it owne nature, it is *Ordina-*  
*ria potestas Dei*, the ordinary proui-  
 dence, and direction of Almighty God  
 himselfe, by which he brings to passe,  
 what himselfe intendeth.

This journey here of our Sauiours, it

is vndertaken with a singular resolution  
to do good vnto all, euen those that  
were most wicked and prophane: So  
is it Gods goodnesse for to super-  
abound, where the sinne of man seemes  
for to abound. The heart of man for his  
wickednesse it is termed in Scripture  
*Abyssus*, a bottomelesse pit, according  
to that of *Ezechiel* in the 17. of his *Eze. 17.9.*  
Prophecy. *Præsumptum est cor hominis & in-  
scrutabile, & quis cognoscat:* The heart of  
man it is vnsearchable, and who shall  
know it? yet the mercy and goodnesse  
of God, it is farre deeper then that,  
that is so deepe, as that Saint *Paul* in  
the 11. to the *Romanes* is faine to cry *Rom. 11.33*  
out: *O altitudo diuitiarum;* Oh the depth  
of the riches both of the wisdom and  
knowledge of God: And in regard of  
his mercies, he is termed by the Apo-  
stle 1. *Cor. 3. Pater misericordiarum,* the *1. Cor. 3.3*  
Father, not of one or two, but of many  
mercies, and the God of all consolati-  
on; he is called the Father of mercies,  
to pardon all the sinnes that man shall  
commit against him, and the Apostle in  
the *Ephesians* tels vs, that when we shall *Ephe. 2.7.*  
need

need them, he has; *abundanter dimittit gratis*, exceeding riches of his grace, in store for vs, if we our selues will but willingly accept, what he shall kindly offer vnto vs.

Hee does not take this iourney heere vpon him, vpon a giddy humour, but a discrete deliberation, to go vnto them; and because he did go, therefore here it is said, it came to passe: *Factum est*, saies the Latine Text, it was done, so it came to passe. *Now it came to passe on a certaine day.*

The second thing followes, the meanes, he went into a Ship with his Disciples: *Now it came to passe on a certaine day, that hee entred into a Ship with his Disciples.*

1. Mac. 4. 9. It is the speech of *Iudas Maccabaeus*,

1. Mac. 4. that when he was to encourage his Army against *Gorgias* his souldiers, he wils them not to feare their multitude, nor to be afraid of their assault: *memento*, sayes hee, *qualiter Iacob Iuxta saluipatres nostros*, Remember sayes he, how our fathers were saued in the red Sea, when *Pharaoh* pursued them

them with an Army; if euer we should be mindefull of any thing, then this particular we should not forget.

Heere wee haue an example in this same Story of our fore-fathers, the Apostles, how they, and we in them, were saved, from the danger of a tempest. After that our Euangelist had shewed what miracles our Sauour had acted on the the Land, he sets downe now, as great a miracle as any of the rest, that hee did vpon the Sea, that so both earth and Sea might witnesse with him, the power and truth of the doctrine that hee Preached to the people.

*Now it came to passe, on a certaine day, that he went into a Ship, with his Disciples.*

He went into a Ship: Why what need now had he more of a Ship, then at any time else we read he had? Was not hee the Lord and God of the water, as well as of the Land, and could hee not command the one as well as the other? Was not this hee, that for his peoples sake, dried vpon the red sea, and made them to go through as vpon dry land? *Exod. 14.* Is not this the same, that when it pleased

*Ex. 14. 26.*

sed him, walked vpon the water as vpon  
**Mat. 14. 29.** firme ground, and made his Disciple  
*Peter* tread there also? *Mat. 14.* Why  
 then but for the passage ouer of a little  
 Lake, would he haue a Ship for to ferry  
 him ouer? could hee go vpon the Sea  
 when it was boysterous and rough, and  
 must he be passed ouer a Lake, when it  
 is calme and quiet? what meanes this  
 passage of his that he went into a Ship?

Yes (Beloued) he could haue done  
 it as well without a Ship as within the  
 Ship, had it pleased him, but hee saw it  
 more conuenient for him for to do it o-  
 therwise: Hee could haue either dreyed  
 the Lake with his word, as hee did the  
 red Sea, or haue walked vpon it at plea-  
 sure, as at other times he did, but heere  
 hee would neither of these, hee would  
 choose rather, to go as a passenger, then  
 as a Lord and Commander of what  
 was his owne.

To dry the Sea with his word, or  
 walke vpon it at his pleasure, were ar-  
 guments and tokens of his Diuinity,  
 but heere he would be knowne to be a  
 naturall man, he came into the world to  
 take

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be well skilled in them, and being skilled in them, hee might compassionate them, and compassioning of them he might thoroughly cure & heale them all.

In this one journey then of our Saviours, he did such things as might truly shew he was truly man, and withall he might demonstrate himselfe to bee the Son of the euerliuing God. He went into a ship & slept, that by both he might instruct vs of the want of necessaries, that bee in our nature, hee rebuked the wind and appeased the Sea, that so he might shew vs the power of his Diuinity. *He went into a Ship*: but not into the *warship*, no man of war to do mischief withall, for though himselfe were come

Luk. 12. 49. as himselfe professes, in *Luke 12. I am come to send fire upon the earth, and what is my desire but that it were already kindled*; yet he would not, as our Pirates now adaiies do, fetch his fire from hel to blow men quick vp into heauen, that he hath left for those diuillish helhounds, without their greater repentance; that as they haue serued others, so they themselves at the last should be serued, blown



vp with fire here, and perpetually afterwards be burnt in euerlasting fire: But he went into a poore Fishers ship, a ship of trade and labour, that so all things might answere in proportion both his birth, life, and death, all should bee proportionable one vnto the other.

His birth it was poore and needy, a Village for the place, an Inn for his house, a Stable for his chamber, a cratch for his bed: what poore beggar amongst men, more miserably borne? *Ierusalem* in Scripture is proclaimed to be the Citty of the great King, & what King greater the this King of ours, who hath both on his vesture & on his thigh a name written, *Rex regum & Dominus dominantium*, King of Kings and Lord of Lords: yet this great Lord will choose rather to honor with his birth, little *Bethlem* the least amongst the thousands of *Iudah*, then famous *Ierusalem* the Metropolis of the world, little *Bethle* I say, shal be honored by his birth, whē famous *Ierusalem* shall dishonor her self, by his death & passio. In this small village of *Bethlem*, he neither commands Princely Pallaces, nor

great mans house, but contents himselfe  
to bee borne, *in paupis & pauperum et in muneribus* as  
Greg. Naz. speakes, in a base, and a  
common Inne, a place made for the  
receipt of the meanest company, and  
in that Inne hee takes vp a Stable for  
his Nursery, and a Cretch for his chaire  
of Estate, a poore Carpenter and his  
wife for his pryncy Counsellours, an Oxe  
and an Ass for his commod. Courtiers,  
thus the mighty God, whose Seat is in  
heaven, and the earth is his Foote-  
stool, must bee contented with the vi-  
lest place that yaine man can finde out  
for him, *in istis offitibus & in istis de-  
bitis*, saies. Nowe Thus he that makes all other  
men rich, himselfe must be borne like a  
beggar in some out of the way, and he that  
is full of all spirituall blessings, must be  
as one who were voyde of all.

His life is proportionable ynto his  
birth, hee is driuen into banishment so  
soone as he is borne, and afterwards,  
aboue the course of nature, he is forced  
to fast forty daies, and forty nights, hee  
is forsaken by his kindred, reviled by  
the Governours, cursed by the Doctours,  
called

called Coniurer by the Commons, betrayed by his seruants, scorned by the Courtiers, mocked by the Souldiers, rayled at by the Malefactors, his whole life was nothing else but a map of miseries; wandring vp and down he goes, not hauing where to repose his wearied limbes. *Mat. 8. The Foxes haue holes, & the Birdes haue nests, but the Son of man hath not whereon to rest his head.* The wilderness is faine to be his Couch, and a few poore Fishermen his guard to attend vpon him; his prouision is five barley loaves, and two small fishes, and what are they amongst so many? Ferried ouer here, he is, in a poore fishermans boate, the vilest and most contemptible of all other Trades. But his comming it was in humility, and therefore hee contents himself with the basest things; he, *Whose the sea is, and whose bands prepared the dry lands, Psal. 95.* Hee (I say) is mad passenger in a Ketch, in a poore Fisher-boate, ferried ouer to the other side.

*He went into a ship, but he went not alone, hee was accompanied with his*

Disciples, *He went into a ship* (saies my Text) *with his Disciples*, hee went with his Disciples, that so he might proue their faith vpon the sea, as well as vpon the solide and dry land, euery way hee would try them, that so hee might harden them against the time of affliction, Almighty God, though he knew *Abraham* thoroughly, yet he would try him in the weightiest matter, to see whether hee would remaine constant vnto the end; as you may reade at large in the twenty two Chapter of *Genesis*: Go offer vp thy sonne *Isaac* vpon one of the Mountaines that I shall tell thee of, who holding of Gods promise vnto him, certaine and sure, that in his seed all the Nations of the earth should be blessed, would rather trust in what hee hoped for, then in what hee saw before his eyes; before his eyes hee saw nothing but certaine death, and yet aboue hope, hee hoped for nothing but euertlasting life, *Non basitabat* (saies Saint *Augustine*) *quod sibi reddi poterat immolatus, qui dari poterat non speratus*, hee no more doubted that

that his sonne should be restored vnto him, after he was sacrificed, then hee doubted hee should haue him before he had him.

So our Sauour here, hee would thorowly try his Apostles in their constancy, in the nearest matters, not in the death of their children and sons, but in the death of their owne selues, he exposes all their liues at once to a manifest danger, hee carries them to sea: hee goes into a ship, and his Disciples with him.

Wherein they shew themselves true friends indeed, and faithfull seruants vnto their Maister, who will not onely accompany him in his labours, but euen in imminent and manifest dangers, wil not forsake him: so that our Sauour might well giue that testimony of them, that he does in the 22. of *Luke*, *vers 32*, yee are they which haue continued with me in my temptations. Luk. 22. 32.

And to digresse a little from them, and turne the dyall vnto our selues, wee all know that Christ our Lord is much sooner found in affliction & tribulation, then

26 *Christs lone to Man.*

then he is in mirth & iollity: Christ, he is the Lilly; but as it is said of the Lilly in the *Canticles*: *Hee is growing amongst the thornes*, nay he is crowned with a crown of thornes, *Math. 27.* sooner found in the house of mourning, then in the courts of ioy and gladnesse. *Moses* in the 3. of *Exod.* found him in the bramble-bush, when all the Egyptians missed him in their court. *Eliat* in 1. *King.* enioyed him vnder the Iuniper tree, a tree full of prickes, when *Ahab* could not intreate him in his seeled pallaces.

But yet the world is in a contrary veine, quite from this, they will follow Christ, in prosperity, but in aduersity they will giue him leaue to bee alone: vpon the land he shall haue followers enough, why hee hath whole multitudes attending on him, *Eyes totus mundus*, sayes *S. Iohn*, *Behold the whole world runs after him*, but vpon the sea, his traine hath left him, onely his Apostles they keepe him company; *He went into a ship with his Disciples.*

Whilst God rewardes men with his gifts, for the seruice they haue done him,

so long he shall haue followers enough, but if once their profession beginne to draw blood, then *Demas* will revolt, & make shipwracke of all that before hee hath professed: there are but a few that can indure this *Baptismus sanguinis*, to dye their colours in graine, that so they may be knowne to be his Disciples.

These kind of men I cannot more fitly resemble, then vnto the vsurers of these our dayes, who will willingly lend their money vnto our merchants, but vpon this condition, that howsoeuer the world go with the poore merchant-adventurer, the vsurer still will bee sure to be a gainer by him; so these they will follow Christ in his glory, where they may reape their private advantage, but by any means they will not endure to be of him in his crosse and passion: otherwise, farre otherwise was it with his Disciples here, both in prosperity & adversity, they will be sure to be partakers with him, & their Lord will to see, when they will longest with him; *He was not a shippe with his Disciples.*

I might heere enter into a large discourse

course of our humane basenesse, and our degenerate nature, how ready all of vs are to deny our Lord and Maister; but I list not shew that in words, which every one of vs do daily act in our doings: we follow Christ vnto the wedding, we acknowledge him our Maister in the breaking of bread, and we honor him highly in the acting of miracles; but in perils, and in dangers, in losses, and in death, we do detest him: In every one of these, wee set vp this for our Mott, *Vos autem non sic*; farre, oh as farre as may bee, let the least of all these be from vs, let them not once approach the place, where we shall dwell. For we are like vnto the Is-

**Exod. 15. 1** raelites in the 15 of Exodus, who when they saw their cruell enemies, the Egyptians, drowned before their faces, and they themselves maisters of the field, without so much as striking of one stroke for it, they burst out presently into cheerefull songs, *Cantamus Domino*, let vs sing ynto the Lord, for hee hath triumphed gloriously, the Horse and his Rider hath hee throwne into the Sea: but presently after their provision say-  
ling



king them; in the very next chapter, *Exod. 16.* they murmur against *Moses*, and mutter against the Lord, and saie they would returne, to their Bricke-making in Egypt: so wee, whilst hee bestowes wealth, and riches, and glory, & honor, and the like vpon vs, all that while, wee thinke wee haue gotten all with a song, wee cease not to say with *David* in the 81 *Psalme*, *Cantemus Domino*, sing wee *Psal. 81. 2.* merrily vnto God our strength, make a cheerfull noyse vnto the God of *Jacob*, all is well, and as we would haue it; but if hee once try vs with the touch-stone of aduersity, if he make vs to go through fire and water, we suddenly change the copy of our countenance, and in stead of giuing thanks, wee say with *Iob* in the third of that Booke, *Perent dies in quematum sum, & nox in qua dictum est, conceptus est homo*, *Iob. 3. 3.* Let the day perish wherein I was borne, and the night when it was sayd, a Man child is conceived; let them follow that list, for wee for our owne parts haue enough of the service of the Lord, *our Saviour* he hath farre more  
followers,

followers of his resurrection, then of his passion, of his glory then of his troubles but his Disciples yet above all his followers, they remained firme with him, and would not forsake him: *Hee went into a ship with his Disciples.* And so S. Paul tels them what they are to looke for in recompence againe, in 2. Cor. *If they shall be partakers of his sufferings, they shall bee partakers also of the consolation.*

Our Saviour here, he carries his disciples vnto the sea, that so hee might trye them, in all kindes, before he sent them forth, to harden them against all stormes of affliction that should blowe, and to teach them to contemne the vanities of this world. In the world there are sudden alterations, & he would haue them altered with none, he would haue them to be men of courage, and beare aduersity as well as prosperity.

Will you see the changes of the world? I will only giue you one instance. Acts 14. *At Antioch, as they had much adoe to containe the people from doing sacrifice vnto them, as Gods; Blaise, say*

say they, *are come down to us in the likeness of men*: whereas at the 19 verse againe of the same chapter, for the good that *Paul* did amongst them, they stoned *vers. 19.* him with stones, and throw him out of their Citty, a sudden alteration: As great an alteration is this here, with the Disciples; Our Saviour he honors them with his company, he giues them power ouer vncleane spirits; but here hee tries them with the perill of their liues. *Flee went into a shippe with his Disciples.*

Hee went first, his Disciples Followed after: the Maister hee must be the first, that must shew example vnto the Scholer, and what hee would haue his Scholer learne, that he must teach him by example, as well as by precept: he is reported of *Abimelech*, a Prince and leader of Israell in *Iudg. 9.* that intending to burn *Iudg. 9. 48.* *Siebeth*, hee took an Axe in his hand, and cut downe a bough from a tree, and hid it vpon his owne shoulders, saying vnto his footmen, *Quod mexhibitis facite etiam*, what you haue seene mee doe, make haste and doe the like, teaching them by example to do what he would

would haue done; and certainly the disciple will doe it much more willingly, when he sees his Maister doe the same before his face: and if there be a maister in mischief, he shall be able to do more hurt by his onely example, then a number of others by all the wholesome precepts that they can reade: therefore if we be wise, let vs with *Mary* chuse the better part, and so we shall be sure to be profitable indeed.

The third thing followes: his exhortation; *Let vs goe ouer to the other side of the Lake.*

The power of our Sauour, as he was the Creator vnto his disciples, and they his creatures; it was very great, what might he not haue commanded them to doe? he created them by his word, and therefore might haue commanded them by his word also, to haue executed and fulfilled the utmost of his will: the Potter he may do as he list with his clay, if no man can controll him, and God dispose as it pleaseth him of man and beast to aske the question, why hee doth so? hee might haue sayd vnto his Disciples,  
get

get you ouer vnto the other side of the lake, or follow me vnto the other side of the lake, and they were to obey: for he was their Lord, and they his seruants, he to command, and they to do him seruice; and in equiry and iustice this hee might haue done, without any preiudice at all vnto any one of them at all, euen the chiefest and best beloued.

But yet such is the loue of God vnto those that be his, and appertaine vnto him, as that he will doe, he will euermore doe in loue and amity; he will not stifely command, but kindly intreate at their hands; *Let vs go ouer vnto the other side of the lake.*

*Ecclesia Dei, vltima Dei, grandis nimis,* sayes Saint Bernard, the Church of God sayes he, it is Gods vineyard, great and high in the account of the Lord; and great reason indeed, is it (if we consider it thoroughly as wee ought) that so it should be; great, yea very great in his estimate, who hath bestowed such cost & care continually about it, his own right hand hath planted it, his deere heart blood hath redeemed it, he hath watred

it with his word, hee hath caused it to shoot forth by his grace, he hath made it plentiful and abundant by his spirit, and can wee thinke that all this cost of his, will not make him to haue a regard vnto it?

Yes surely he hath both had, and at this day hath, so great a care ouer it, as that in the aboundance of his loue, hee hath married himselfe vnto his Church, hee now is our husband, and the Church is his spouse, and thinking with himselfe, that, that vsity is too little for it, he hath moulded vs all into his owne body, so

*Eph. 5.30.* that now as *S. Paul* speakes, *Eph. 5.* wee are the members of his body, of his flesh & of his bones, and therefore must needs loue vs with an exceeding loue: for it is the same *S. Pauls* note, in the same chapter, *vers. 29.* that yet it was neuer heard, that euer any man hated his owne body, but nourished and cherished it, and therefore can do no lesse then speake kinde vnto it. *Let vs go ouer, &c.*

Hence forward then, when we heare of Gods presence, let vs not like our Grand-father *Adam* in *Paradise*, flye from

from the sight of him, for it is his loue which makes him draw neere to vs, *Noli fugere Adam*, sayes S. Cyprian, doe not sayes he, oh man, flye from thy maker, he is nothing else but God with vs, be not afraid or terrified at the newes of him: for he is with vs in the flesh, hee is with vs also in the vnity of the spirit, so that he cannot choose but loue vs eternally.

Let not the sight of our sins so vtterly dismay vs, as that we shal think there is no more place left for grace to remaine: for as S. Paul tels vs, that where sinne aboundes, there grace aboundes much more, *Rom. 5.* and Saint Bernard shewes vs the meanes, how Christ and the sinner doe meete in one; *Cor.* sayes he, *est in precatore, anima in corde, uenit in anima, fit in mente, Christus in fide.* In every sinner there is a heart, in the heart there is a soule, in the soule there is a mind, in the mind there is faith, in faith there is Christ; and this is that, sayes he, that the Apostle shewes, when he sayes, *that Christ dwels in your hearts by faith. B.* *Eph. 3. 17. phes. 3.*

When our Saviours to furious Disciples,

ples, *James* and *Iohn* wold haue had fire from heauen to consume the company, *Luk. 9.* Lord, wilt thou that we cōmand fire from heauen to consume them there, as *Elia* did? What was his answer? *Yee know not of what spirit yee bee*; they cost him more then so, to confound them all in an instant, & he had much rather bring them home vnto him in loue, then destroy them in his anger: our Sauour is of a more milde and quiet spirit then his Disciples are of: for they sought the destruction of their neighbours, but God he seekes the conuersion of sinners.

When God shewed himselfe vnto *Elia* in the mount, there passed before him thunder and lightning, and storme and wind, but God was in none of them all, but in the stil voice, he delights to be mercifull, and is loath to take reuenge, euen of those that are his enemies: he is slow to take his bow in hand, more loath to bend it, loather yet to draw it, loather of all to let flye at his enemies: *Esay 1. 14.* *Esay 1.* *Ab, I wil ease me of mine enemies, and avenge mee of mine aduersaries, as though he were so loath to do it, as that*  
it



it should not be done, if the controuer-  
sie by any other meanes could be deci-  
ded. If he be then so kinde vnto his e-  
nemies, no maruaile at all if hee speake  
friendly vnto such as are his friends:  
*Let vs goe ouer to the other side of the  
lake.*

But yet he is not more ready to aske,  
then they are ready for to obey, which  
is our fourth part, their Obedience, they  
lanched forth; *Let vs goe ouer vnto  
the other side of the lake, and they lanched  
forth.*

In the 11. of Saint Iohns Gospell, Ioh. 11. 11.  
when our Sauour puts vp his request  
vnto his Disciples, to goe and raise his  
friend *Lazarus* from the dead, they  
refuse to goe with him, *Lord if hee  
sleepe hee shall doe well*, say they; but  
then they had not learned their obedi-  
ence fully: but now they were like vn-  
to the Centurions seruant, in the 8. of  
*Matthew*, he can no sooner say go, but  
they go; come, but they come; doe this,  
but they do it: no sooner in the ship, and  
sayes vnto them, let vs go ouer to the o-  
ther side, but presently in all obedience,

Math. 8. 9.

they lanch forth the vessell; *And they Lunched forth,*

This obedience of theirs is a triple twisted cord made of these three strands, humility in the heart, patience in the mouth, and perseuerance in all good actions, and of such a cord the wise man sayes, *Funiculus triplex, &c.* a threefold cord is hardly broken: and euery particular of these they learned of their Lord and maister: for, for the first, humility in the heart, it is his owne speech, in *Math.*

*Mat. 11. 29* 11. *Discite à me quia mitis sum*, learne, sayes he, of me, because I am meeke and humble in heart, and yee shall finde rest vnto your soules; for the second, patience in the mouth, it is the Prophet *E-*

*Esay 53. 7.* sayes speech of him in his 53 Chapter: *Sicut ovis ad occisionem*, hee was brought as a Lambe vnto the slaughter, and as a sheepe before his shearer, so hee opened not his mouth; and for the third, perseuerance in goodnesse, it is the Apostles speech, *Phil. 2. Obediens fuit usq; ad mortē*, hee became obedient vnto death, euen the death of the crosse: who could desire more then he hath performed?

*Phil. 2. 8.*

And

And this obedience, as he had it here of his Apostles, so doth he expect it also at the hands of euery one of vs that doe professe our selues retainers vnto him, Humility, Patience, Perseuerance, this is the best sacrifice, and the most acceptable, which wee can performe vnto him; let vs all then study and indeuour our selues in the feare of the Lord, to learne this one lesson, & so, if not in this world, yet in the world to come, we are sure we shall haue our reward, a reward I say, which shall continue with vs vnto all eternity; the which God grant vs all, *Amen.* And so we haue finished the first verse here, the second followes. *But as they sailed, &c.*

In which, as I told you, there is set downe the manner of the iourney, and the accidents that befell them: the manner of the iourney, they sayled, *But as they sailed, &c.*

The manner of the Iourney, I shall not neede to stand long vpon it, it is knowne vnto all, *they sayled*, and besides their sayling, they haue little other help to driue forward their moueable houses.

The

The prophane Historians, in their Histories, do ascribe both the invention of shipping, and the Art of Nauigation, vnto one of themselues, to *Atlas Mavrus*, and make him both the inuenter, & part perfecter of that secret Art; but we which are Christians, we rather depend vpon the Scripture, and say, that the vse of shipping, and the Art of Nauigation, they came both immediatly from God himselfe, & was first revealed vnto *Noe*, in the forme of the Arke, *Gen. 6.* as like-

*Gen. 6. 13.* wise the vse of the Load-stone, in these our later times, hath bin by Gods especiall prouidence, revealed amongst vs, without which the whole Ocean, as daily now it is, could not be made nauigable either vnto vs, or any other people.

The benefit of it is great, as we see daily, by daily experience the transportation of goods, the commutation of marchandise, with other nations, the which is so necessary amongst men, that *Baldus* the great Lawyer, did not sticke to affirme, the world would quickly be at an end, if Marchandizing once should decay amongst vs, and in Marchandizing,  
the

the chiefest Trade we know is by shipping, and in shipping, sayes *Seneca*, this one thing is none of the smallest matters in the Divine Prouidence; *Quod natura dederit ventos, incitatores nauigationis, ut commoda cuiusq; regionis, fierent communia*: This is worthy of admiration indeed, that God should cause the winds to be furtherers of nauigation, by which the commodities of all nations, are made knowne and common vnto one.

This same sayling in ships, it is called by the *Psalmist* in the 107. Psalm, *Ps. 107. 23. Descensus in mare*, a going downe into the Sea, for so he saith, those that goe downe into the Sea in ships, they see the great wonders of the Lord; but this descent it is termed so in respect of the shore onely, where the Bankes seeme higher then the waters doe, which are set as barres for it by Almighty God himselfe, which they shall not passe, as that holy man *Iob* speakes, in the 38 chap. of that booke; where he saith, *Iob. 38. 11. Hitherto hath he said shalt thou come but no further, and here shall thy proud*

*waters be stayed*, which barre is set for the safety of man, for else naturally the height of the water is higher then the highest hill, as may plainly appeare in Gen. 7.20. the seuenth of *Genesis*, when the fountaines of the great deepe were broken vp, then 15 cubites vpwards did the waters preuaile, and the Mountaines were couered, so that the naturall place of the water, is fifteene cubites at the least higher then the earth: & the heathen Phylosopher, by the twylight of nature, hee could see so much, that *Vic* *is etiam, et aliter etiam*, that it was Gods goodnesse onely that caused the water to restraîne it selfe, or else not on iot of the earth should be seene aboue.

The earth it is the heaviest element, and therefore must needs sinke downe the lowest, and those that be lighter must floate aloft naturally, but God for the good of man, hath altered the course of nature, and of the water and the earth hath made one globe, and hath caused that globe by man to bee compassed about; and so much of the manner of their iourney, they sayed,

*But*

*But as they sayled.* I come vnto the Accidents, the first whereof is, our Sauours sleepe, *He fell asleepe:* The security of the iust and righteous is very much: The righteous, saith *Salomon*, is bold as a Lyon, and what euer befall his body heere, yet his soule is like vnto the heauens, aboue the Moone, that is alwaies cleere and quiet: so that as *Linus* speaks of *Scipio*, we may safely say of him, *It est cuius animus, nec prospera fortuna; statu suo effertur, nec aduersa infringitur*; He is the man whom neither prosperity can puffe vp, nor yet aduersity can any whit deiect: An example hereof, wee haue in our Sauour *Christ* heere, who both vpon the Land, and vpon the waters, is *Semper idem*, one and the selfesame party still; vpon the Land he feares not the threatens of the enuious Scribes and Pharises, vpon the Seas hee contemnes the rage and fury of the violent tempest, no sooner is he in the ship, but presently hee betakes himselfe vnto his rest, he falls a sleepe, *But as they sayled he fell asleepe.*

But then this place, giues leaue to moue

moue a question of import; Was it I  
 pray you (may some men say) with our  
 Sauour here in this place, as it was  
 Iona. 1. f. with *Ionas* in his tempest there, *Iona. 1.*  
 no sooner afloat, but presently in his  
 Cabbin, and scarce in his Cabbin be-  
 fore he was fast? How comes this to  
 passe? and how shall wee be able to re-  
 concile the Psalmist and our Euangelist  
 together? the Euangelist heere saith,  
*But as they sayled he fell asleep*; the Psal-  
 mist againe, in the 131 Psalme, spea-  
 king of the same party to, sayes: *Nō*  
*dormitabat, neq; dormiet*; He that keepeth  
 Israel, saith he, shall neither slumber nor  
 sleepe: How may those two agree in  
 one, or what is the matter that now hee  
 is said to be so heavy as to fall asleepe?  
 does hee sleepe in the Euangelist, and  
 watch for euer in the Psalmist ouer his?

Indeed if a man do well obserue the  
 course of the world, the felicity and  
 happinesse of the vngodly, the miseries  
 and afflictions that the righteous are  
 put vnto, hee may happily thinke, that  
 our Sauour does not onely slumber, as  
 in this place, but indeed does nothing  
 else



else but sleepe out right, nay he doth  
*altum dormire*, nothing else but mind his  
 rest; to see weary *Sampson* grinding all  
 day in the Mill, while the Philistines  
 are mocking him in their drunken sacri-  
 fices. *Jud. 16.* To see the weakned Isra- *Judg. 16. 19*  
 elites, mourning by the waters of Baby-  
 lon, whilst their faithlesse enemies, are  
 bitterly scoffing and insulting ouer their  
 miseries: *Sing vs now on: of your merry*  
*songs of Syon; Psalms 137.* To see the *Psa. 137. 3.*  
 pampered Glutton, faring deliciously  
 every day, and the righteous *Lazarus*  
 starued with hunger at his very gate,  
*Luk. 16.* This would make a man *Luk. 16. 21*  
 thinke our Sauour not in a deepe, but a  
 dead sleepe indeed, so that hee might  
 either say with *Dauid's* foole, in the 14. *Psal. 14. 1.*  
*Psalme, Non est Deus;* that there is no  
 God at all, to controule them in their  
 doings; or if there be a God, yet as *Eli-*  
*phaz* sayes vnto *Iob*, in the 22 of that  
 book, *Nubes latibulum eius, & circa eam* *Iob. 22. 14.*  
*dingi: cui perambulatur, ne q. nostra cōsiderat;*  
 That he hath enough to do to looke to  
 that which is aboue, and neuer consider  
 what is done vpo the face of the earth, al  
 things

things go so preposterously, and out of order,

For our Saviour to take a nap and away, had not bene so much; but to be drowned in so deepe a sleepe, as with our Grandfather *Adam* to haue a rib taken out of his side, and neuer to feele it; to haue *Iohn* the *Baptist*, the voyce of a Cryer, beheaded at the request, and intreaty of a whore, and yet to be silent for all that; to be in a storme, and the ship ready to founde with water vnder him, and yet securely sleeping ypon his pillow, might argue at the first sight, that he was overcome with sleepe: *He fell asleepe.*

In many things, I say, we may thinke our Saviour is a sleepe; for as he that is a sleepe is still the same man, whether you commend any vertue in him, or discommend any vitious quality hee is tainted with all, he is no more moued with your extraordinary prayses, then he is abashed at your bitter inuectiues. So God oftentimes, hee lets the wicked to shoote vp and prosper, to flourish like vnto a greene Bay tree, and inioy  
the

the world, according vnto his owne will and pleasure, and the righteous againe like a poore Palme tree, hee is ouerladen and pressed downe with the insolency of others, and yet God seemes to be affected neither with the one, nor the others doings, hee is fast a sleepe and will not bee awaked; in which regard the Prophet *David*, as weary of his long sufferings, & willing to be releiued in his distresse, he is faine to cry aloude, and earnestly, as it were, to wake him out of the sleepe that he is in, to come vnto his succour. *For thy sake* Psal. 44. 23.  
*wee killed all the day long, we are counted as sheepe for the slaughter, therefore awake, why sleepest thou o Lord? Arise, &c.*  
 An earnest admonisher we see, and one that will not be silent, hee doubles, and trebles his speech, *Awake, sleepe not, arise*, that if he were fast indeed, yet his earnestnesse at the last would cause him to awake: and to speake truth, God for the most part seemeth for to sleepe, that so he might be awaked by our earnest intreaties; for God, as Saint *Augustine* notes, *amplius nimium vehementer*, is so delighted

lighted with our prayers, as that many times hee does deny vs our suites, that he might heare vs continue earnest in our prayers. And againe, if he should vpon euery motion that we make vnto him grant vs our requests, his benefites at the last would come to bee contemned of vs; we know it here an ordinary practise among men, *cito data cito vilescunt*, wee accompt it scarce worth the taking, that is not twise worth the asking; therefore before he grant vs, hee would haue vs bee earnest with him in deed to awake him with our prayers, if perchance hee should seeme to bee a sleepe. But when we haue awaked him what then, is there any redresse to bee had at his hand? Why yes surely, even the same party that we mentioned euen now, hee found it at his hands, he was deliuered out of his distresse: *Saul* the persecutor, falls deadly vpon his owne sword, both to the destruction of soule and body, and *Dauid* the distressed inioyes the Kingdome: *Daniel* is made protector of the Kingdome, and his accusers and enemies throwne into the Lyons

Lyons den: though he sleepe heere for a time amongst vs, yet one day hee will awake againe; and whereas all the time of his sleepe, he hath plaid the Lambe, & bene patient in his reuenge, yet when he shall awake, he shall rouse himselfe like a Lion for to right himselfe of al his enemies, which if it be not in this world yet in the world to come wee know it shall be to their greater condemnation.

Noah we know, he slept a while, and suffred the scoffes and abuses of his wicked sonne Cham, but when he awaked, wharthen? then *Maladiet Canaan*, then he pronounces a fearefull curse vpon him for his lewdnesse: *Cursed bee Canaan, seruant of seruants, hal be he: so, I say,* Gen. 9.29  
if not in this world, yet at the end of the world, our Sauour he shall curse his enemies with a terrible curse, a curse of curses: *lee mihi dicit, Go ye cursed of my* Mat. 23.41  
*Father, into everlasting fire,* a terrible and a fearefull curse, from which God keepe vs all. But yet so he slept not here, in this place, his sleepe now it was a voluntary naturall sleepe: *But as they sayed bee fell a sleepe.* The reason of sleepe in

E

naturall

naturall men it is yeelded by the Hea-  
then Phylosophers, and chiefly by *Ari-  
stotle*, the eldest sonne of nature; there  
are two causes, saith hee, of sleepe in  
man, *Fumus ascendens in cerebellum*, the  
ascending of the fumes and vapours vp  
out of our stomacke into our head, and  
so surprizing of the braine, or else *Cor-  
poralis, natura fatigatio*, the over-  
wearying of our body with labour  
and trauell, both which were truely in  
our Saujour, and yet neither the cause  
of this sleepe of his, he had them both  
truely in him, because in deed hee was  
truely man; but heere in this place, as  
the Diuines teach, he slept voluntary, as  
being Lord and Commander of his  
Humane Nature: As hee is then the  
*Keeper of Israel*, the Creator, and Pre-  
seruer of man-kind, he cannot sleepe,  
but as hee is a Man, and himselfe made  
a creature, sleepe was requisite, and ne-  
cessary for him.

But yet here, I say, hee slept volun-  
tary, he slept because hee would sleepe,  
hee was Lord of his Nature, and  
might commande it, which is not in

vs; for many of vs, oftentimes would sleepe, but cannot, and sometimes againe, when wee would willingly watch, our eies are most heauy and overcharged with sleepe: *Illam noctem, rex duxit in somnum*, saith the Text, *Ester. 6. That night the King would faine have slept, but could not.* And againe, the Disciples in the 26 of *Matthew*, they *Mat. 26. 43* could not refraine from sleeping, when they would haue watched; *and he came and found them asleepe againe, for their eyes were heauy.* But in Christ our Sauour, there was no such naturall imperfection; in the *Wildernesse*, as long as hee fasted, so long it may bee credibly thought, that hee watched also, both which wee know, to bee about the course of ordinary nature, and in the sixth of *Luke*, hee continued *Luke 6. 12* whole night in prayer vnto his Father, and yet wee do not reade, that hee was overcharged with heauinesse in the morning; hee could sleepe when he list, and hee could watch as long as hee list, and yet no impediment vnto his body, but heere hee sleepes voluntary,

tary, that so he might giue way vnto a miracle: *But as they layed hee fell a sleepe.*

Mark. 4. 38 *Saint Marke* recording of this same Story, tels vs that he did sleepe, *In puppi, super-cernicale*, Hee was, saith he, in the hinder part of the Ship, a sleepe vpon a pillow: after his paines taking of Preaching the Gospell vpon the Land, hee takes his reasonable rest in the ship vpon the water; hee rested his head vpon a pillow, not stretch himselfe out at length vpon the Epicures bed of ease, but onely laid himselfe downe, that so he might bee vp againe vpon all occasions: hee was like in this businesse vnto himselfe, poore and wanting, not having so much as a boulder of his owne to lay vnder his head, but is faine to borrow the Mariners pillow, so are his birth, his life, and death, the one proportionable vnto the other, and so much for this first Accident heere in the iourney, *Hee fell a sleepe.*

The second followes, *And there came downe a storme of winde on the Lake.* What? a storme of wind come downe



downe on the Lake, and Christ our  
Saviour in the midst of it? *Creden-*  
*dumne est, ea, ventus fuisse audacia?* and  
is it possible, that the winde should be  
so audicious as to disturbe, either  
the Sea, or the Ship, in which the Lord,  
both of heaven and earth, was carried  
in that they should come violently rush-  
ing on, and aske no leaue of their Lord  
and Maister.

Oh no, but rather as it was in the  
tempest that *Jonas* was tossed in: *The* Jonah 1. 4.  
*Lord* (saith the Text there) *sent out a*  
*great winde into the Sea, and there was a*  
*mighty tempest in the Sea, so that the Ship*  
*was like to be broken:* So in this tempest  
here, though perhaps it was not sent of  
the Lord, yet by the permission of the  
Lord wee knowe it came, that so hee  
might shewe his power and authority  
vnto his Disciples: *There came downe a*  
*storme.*

Where first we obserue an alteration,  
& surely it is worthy our obseruatiō to,  
to mark that where our Saviour comes,  
what alterations hee alwayes makes a  
mongst men; no soone is he come into

- the world, but *Herod*, and his bloody  
 Councell, lay traines to intrap his life,  
 and cast about with themselves, for the  
 Math. 2.3. compassing of their diuclish plot, *Math.*  
 2.2 a suddaine and vnexpected alteration  
 amongst the Courtiers: No sooner is he  
 entred into *Ierusalem*, but the whole  
 City is straight in an uprore about him,  
 Mar. 11.10. saying, *Who is this?* as suddaine and vn-  
 expected an alteratiō amongst the Cit-  
 zens; no sooner is he come into the heart  
 of *Mary Magdalen*, but presently she is  
 Luke 8.2. quit of seven devils at once, as strange  
 an alteration as any of the former: No  
 Acts 9.4. sooner is he come into *Saul*, who brea-  
 thed out threatnings & slaughters against  
 the Disciples, but of a violent persecutor,  
 hee is become as yehement a Preacher,  
 the greatest alteration amongst the rest;  
 no sooner here vpon the Sea, which be-  
 fore was calme and quiet, but suddainly  
 a storme and gust of wind; *And there*  
*came down a storme of wind vpon the Lake,*  
*&c.* A storme of wind vpon the Sea, and  
 in the presence of the Lord to? Why,  
 how euery place is subiect vnto danger,  
 there is no security any where left for  
 man,

man, no not the presence and company of the Almighty: *Nusquam est securitas, neque in caelo, neque in Paradiso, multo minus in hoc mundo*, There is no place left for security (saith S. Ber.) neither heaven above, nor blisseful Paradiſe, much lesse this troublesome and tempestuous Sea of this present world wherein we liue: *Lucifer* one of the greatest Angels fell in heaven, in the presence of the Diuinity; *Adam* in Paradiſe, a place of pleasure; *Judas* in the world in the schoole of our Sauour; let no man then presume, for that is a rock that will dash vs into peeces; neither yet againe let any man despaire, for that is a whirle-pit, that will swallow vs vp quicke, both are high waies to eternal perdition both of body and of soule. We must not despaire, for therfore God tooke vpon him our own nature; we must not presume, for therefore is that Man *Iesus Christ*, become God to punish our offences: wee must not despaire, *For as I liue, I will not the death of a sinner*: we must not presume, *for the wages of sinne is death*, saith S. Paul; we must not despaire, *for Christ came into*

Eze. 18. 32.

Rom 6. 23.

1. Tim. 1. 15

*the world to save sinners: We must not presume, for he came not to call the righteous but sinners to repentance; we must not de-*

*Eze. 18. 31* *spaire, for at what time soever a sinner doth repent him of his sinnes from the bottome of his heart, I wil blot out his iniquity out of my remembrance, saith the Lord: Wee must not presume, for what art thou o man, that boasts thy selfe against thy Maker?*

*1. Cor. 4. 7.* *And what hast thou that thou hast not receiued? we must not despaire, for where*

*Rom. 5. 20* *sin aboundeth, there grace aboundeth much more. We must not presume, for shall we sin that grace may abound? God forbid: but as neere as wee can, keepe an even path, betweene despaire of Gods mercies, & the pride of our own merits; For*

*Mat. 23. 12* *hee that exalteth himselfe shall bee brought low, and he that humbleth himselfe shall bee exalted. Let vs strue then with the Apostle to make our calling & election sure, for he that doth these things shall neuer fall, but let vs stil withall, worke as the same Apost!c doth aduise vs; Cum timore*

*1. Cor. 9. 35* *& tremore, with feare and trembling; and as often as desperation shall offer for to feare any of vs, let vs in the feare of*

of God, with holy Bernard, *Recolligere summum Dei misericordiam*, call into our remembrances, and apprehend it with all, the infinite mercies of Almighty God, such as hee hath in store, for all those that call vpon his name; and when presumption againe shall bee at our el- bowes, ready for to pusse vs vp, let vs also with the same S. Bernard, *Recolligere iram furiam, domini exercituum*, think vpon his iustice, who spared not his highest Angels.

*There came downe a storme of wind vpon the lake. &c.* The world is the lake, vpon which the Apostles, and all we that doe now liue, do euery houre float; afflictions & troubles they are the stormes that are sent downe vpon vs, to the tryall of our faith, and the perfecting of our obedience, & at the first they are bitter vnto vs, and we our selues are faint-hearted in them: when the least storme of affliction doth but approach vs, then suddenly, with the children of the Prophets, in 2. King. 4. wee cry vnto the man of God, *O vir dei mors in olla*, we are vndone, for there is nothing but death & 43.  
despaire

despaire before our eyes, but our deliuerance againe from our troubles, that is like the Prophets meale, in the same place to sweeten the pot againe, and to restore our selues vnto our selues.

And if he be faint-hearted in his troubles, he need not much for to wonder at it neither, for he knowes wel, both what he is, and whereof hee was made: our Sauour in the second of *Canticles* likens him vnto a Lilly, a tender flower; *As the Lilly amongst the thornes, so is my love amongst the daughters*: the Lilly, sayes S. Bernard, *nec vel tenuissimum, spina, sustinet punctiorem, floris terneritudo, sed max ut modice premitur, perforatur*, it will not endure the least touch of a thorne, but so soone as it is prickt, so soone it is run through withall: so is it with man, the least affliction is ready to make him to sinke vnder the burden of it.

And yet very necessary it is for him, that some persecution hee should endure, that so hee may bee knowne vnto whom he doth belong: *Non dedignandum in seruo, quod processit in domino*, saith S. Augustine: let not the seruant, sayes he

he thinke scorne to suffer that which he sees his maister hath suffered before his face: for the seruante is not greater then his maister, if the head were crowned with a crowne of thornes for the safeguard of the body, why then let not the foot thinke much to catch a thorne in defence of the head againe, it is his duty for to hazard all.

And necessary also it is for him, to be kept vnder in a second regard: for man, as *Clem. Alex.* speakes, is like vnto a vine: now a vine, as he there speakes, and we all know, vnlesse it bee pruned, it will straight way grow wilde; so man, if he haue not some affliction layd vpon him, to keepe him vnder, he will forget himself, and be ready to spurne against his maker, which makes *S. Augustin* so violently to cry out, *Hic vix dominus, hic se-*  
*ra,* punish me here O Lord in this life, and so in the life to come I shall be sure thou wilt forgie me.

Be it then a losse of our goods which we suffer here, why sayes Saint Ambrose,  
*Dei vos dispensatores, reliquis, non bene-*  
*des:*

*du*: God, sayes he, he makes vs his stewards here, not his heires, hee may call for an account particularly of euery one of vs, whensoever it pleaseth him, either now at this instant, or else at any other time when it shall seeme better vnto his maiesty; and God grant that we may all be ready to giue vp a iust and a true account vnto him.

This same droppe and thirst after riches which the world hath gotten, is not naturall, but a corruption of our nature, *Nescit natura diuites, que omnes, ex aquo pauperes generat*, sayes S. *Ambrose*: Nature sayes he, doth acknowledge no rich man, who of equal condition hath made all poore: for naturally, one is prouided of no more, then is another, but all of vs as we came into the world, so we shal go againe, and how we came and must goe, holy *Iob* doth declare, *Iob. 1. 21.*

*Iob. 1. 21.* Naked came we out of our mothers wombe, and naked must we return againe, the Lord giueth, and the Lord taketh away, and blessed for all bee the Name of the Lord.

Man, for a time, may haue the vse  
of



of Gods good creatures heere, some more, some lesse, as it pleaseth him; but none, not the least of them, shall he be able to carry away with him, when hee shall depart this present life. It is reported of the mighty *Saradin*, the Prince and gouernor of eleuen Nations, that when he felt death begin to approach, he commanded his winding sheete to be spread in his Campe, with this Proclamation, *Heere is all, of all the riches, that great Saradin shall carry away with him*: And yet, if he had cast his cards right, he should haue found he should not haue had that: for that should carry him away, not hee that, and therefore in vaine was that Proclamation.

But yet in this affliction of goods, it is not the vsuall wont of Almighty God, when he calles men to account, to bereaue them of all that they haue, and leaue them iust nothing, and so depart from them: hee will leaue them his grace at the least, to appease & quiet their soules within them; but yet he will restore them temporall goods;

- goods to, when he shall see good, as we may read in the story of *Iob*, hee tooke much from that holy man, hundreds of Oxen, thousands of Camels, *Iob. 1.* but yet hee tooke not so much from him though, but that he returned him twice as much againe, *Iob. 42.* Whereupon sayth Saint *Origen*, *Vide quid est amittere aliquid pro Deo, hoc est, multiplicata recipere tibi.* See, saies hee, what it is to loose any thing for the Lords sake: it is to receive it augmented, and multiplyed againe into our bosomes: and we know all, what our Saviours promise in this kinde is, in the tenth of *Mark*, *There is none,* sayes hee, *that hath left house, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my names sake, and the Gospels, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands:* I but how shall he receive all this, the next words following shall make all plaine, *cum persecutione*, with persecution and trouble he shall receive them all, to teach him not to set his minde too much ypon them, but to expect

pest his reward indeed in a better life,  
the life come.

Be it againe a sicknesse of the body,  
or a griefe & sorrow of the mind, which  
we do sustaine, *Certamen est non senicia*,  
sayes *Socrates* the Phylosopher, it is but a  
tryall of our patience, no outragious ty-  
ranny; and the more we shall be exerci-  
sed in this kinde, the more able we shall  
be to endure the misery of it, and with-  
all it is an argument of his loue, and  
kindnesse vnto vs, so the Apostle telles  
vs, *Heb. 12. Whom the Lord loueth he cha-*  
*stiseth*, saith he, *and scourgeth every*  
*that he receiueth*: wee are not without  
fault, we know, that we should deserue  
no correction, and he againe when hee  
strieth vs, he doth it not out of any ha-  
tred vnto vs: for as *S. Cyprian* speakes,  
hee doth it for no other end & purpose,  
but onely to amend vs, and what is his  
intent in amending vs, but eternally to  
saue vs? & then what great hurt is there  
in whatsoeuer he doth vnto vs?

Heb. 12. 7.

Should hee intend our destruction,  
why he might, if it pleased him, once for  
all, take revenge vpon vs for all our of-  
fences,

fences, with the breath of his nostrilles he might consume vs quite (for what are we but Crickets and Grasse-hoppers in comparison of him?) and so might quickly confound all the strength wee haue: but God hee delighteth more in mercy, to bee pittifull, then in iustice to take reuenge vpon mankinde, *Miseri-cordia, supra omnia opera manuum ipsius*, his mercy is ouer all his workes, and God in his fury does not forget his mercy, but in it remembers to be pittifull, euen vnto his enemies.

He meant to plague the Egyptians, when hee shewed his power so strange amongst them, yet the very choyce of his weapons did shew his loue & kindnesse vnto them, he might haue brought vpon them, an Army of Beares, Wolves, Tygers, or Lyons, Beasts that know no mercy, but liue altogether vpon the spoyle; but hee refused them all, and a more milde reuenge he would make to serue his turtie, a poore Caterpillar, and a weake Grasse-hopper, shall bee the scourge of his mighty power.

And if hee then deale so kindly with  
his

his enemies, yea, even with those, where yet he purposes to get himselfe a name, as hee himselfe professes vnto *Moses*: *Exod. 14.* then surely, hee will be much *Exod. 14. 4* more kinde and mercifull vnto his owne children, such as he professes himselfe to haue a care ouer. A milde rod indeed shall serue his turne amongst them, the rod of the roote of *Iesse*, which flowred amongst the other rods: that so the sweetnes of the flowre might mitigate the seueritie and sharpnesse of the rod; a lingering ague, or a pining consumption shall bring vs home gently vnto our father.

Be it persecution vnto death, why vnto *Salomons* throne, there is *purpureus ascensus*, *Cant. 3.* there is a purple ascent, *Cant 3. 10* and all is still vnto the beauty and perfection of the Church. The perfectest beauty, wee all know, it is the perfectest mixture of red and white; in the former part, the sicknesse of the body, there was whitenesse, as the lilley; and heere in martyrdom, there is rednesse, as the rose: the Church it has both her lillies; and her roses to adorne her beautie.

Martyrdome, it is termed by the auncient

cient Fathers, a fire, which God suffers to be kindled heere vpon the earth, to the tryall of man, and so *S. Aug.* calls it: where speaking of Martyrdome, hee sayes, *Incensus est ignis, qui vnum dicit, alterum damnificat, ambos probet*: behold, saies he, heere is a fire found out, which shall enrich the one, and damnifie the other, but yet proue both: the godly and the righteous it shal enrich, with eternall happinesse, but the wicked and the reprobate, it shall consume to dust and ashes; it shall try both thoroughly, what mettall they be made of. But in the tryall, this shall be the comfort of the godly man, that he shall not be left desolate in this furious flame: *visitat deus & in carcere suos, & ibi plus est auxilij, ubi semper plus est periculi*, saith *S. Amb.* God he will not forsake, but come to visit his, when they lie in the dungeon, as he did his seruant *Ioseph*, and still, where there is most daunger, there still hee will bee sure to affoord most ayde and comfort: and the reason of it we neede not much wonder at, when as in the 25. of *Math.* he does professe it himselfe, that he himselfe

Mat. 25. 43

selfe it is, that is so handled in his members: *in carcere eram & uisitasti me*, I was in prison, saies he, and ye came vnto me: if then he wil be with them in their torments in prison, then surely at the stake he will not be absent, but there hee will assist with all meanes needefull: I, there hee has beene knownte to haue beene present indeede, with many of our land, and many yet at this day are left aliue, which can testifie, the sweetnesse that the *Martyrs* felt, in the midst of these flames, how ioyfully they imbraced that death of theirs.

And no marvaile neither, though they died with vndaunted courage, when the sence of pain was taken quite from them, *Nulcrus sentit in ueruo, cum manus est in colo*, sayes *Tertull.* the sinewes, saith he, of the hand can feelee but little paine, I trowe, in the flame, when the whole hand, before, is in the bosome of the Lord: then so many woundes, they are but so many open mouthes, to caroll out the praises of a mercifull God: and so much for this second Accident, *there came downe a storme*

*of winde vpon the lake, &c.*

The 3<sup>d</sup>. and last Accident followes, *and they were filled with water and were in ieopardy.* Hitherto we haue heard, as our Sauiour *Christ* speakes himselfe, in the 13.

Mar. 13.7. of *Mar.* a rumor of warre, but thanks be to God, wee haue felt no warre: wee haue heard a noise of the winde, but now wee are come to the trouble of the water. The Apostles heere, they were not, as sometimes their forefathers were, in the 14. of *Exod.* in the *red sea*, but now they are come *in marimortuo*, they are ouerwhelmed in the *dead sea*: their liues are called in question. They were filled with water, saies the text, and they were in ieopardie.

Exod. 14.

To be in a storme, and gust of winde, there is no great matter of moment in that: many a poore soule amongst vs, has indured many of them, and done well after them all too; and many dayly, wee heare, doe indure their rigour: but when their ship is foundred with water vnder them, when life and soule are ready to shake hands, and depart this present world, then it is high time, to cry  
out



out for helpe vnto the Lord : *Serua nos domine, perimus* : help master or else wee all perish. They were heere in a great extremity, *they were filled with water and they were in icopardy.*

Saint Peter, in the 12. of the *Acts*, he *Acts 12.4.* heard a loud storme, and a terrible blustering winde, when in prison hee was clapt vp by Herod, at the request of the Iewes, & his life was threatned too: but Saint Stephen in the 7. of the *Acts*, hee *Acts 7.52.* was in the showre, when such a showre of stones were rained vpon him, that euen in the first moment he gaue vp the ghost. The noyse then heere of the water, it is the tumult of the people : for (beloued) there is a great affinitie betweene these two, the *water*, and the *people* : and to shew how neere the one comes vnto the other, the *Psalmist*, in *Psal. 65.7.* the *Psal. 65.* in one *verse* there, he ioynes them both together, *which stillest*, saies he, *the raging of the sea, and the noise of his waves, and the madnesse of the people.* Their tumult, it is so great, as that hee can liken them, to nothing else but to the sea, in his rage, which beares downe

all that does withstand it.

**Acts 14.5** *Paul and Barnabas*, they were in a tempest, in the 14. of the *Acts*, when they were so despightfully vsed by the Jewes at *Iconium*, as that they looked e- uery minute to haue their liues taken a- way from them: but Saint *James*, he was wet with the showre, when his head was taken off by *Herod*, and his body wallowed in his owne bloody gore,

**Acts 13.2. Acts 12.**

The Deuill he is the author of these gustes and stormes, for he sends them downe from his ayrie mansion, where **Ephes. 2** he rules and domineeres, *Ephes. 2*, and by his boistrous blasts still seekes to crosse the proceedings of the Lord: wee may euen see it in *Christ* our Saviour, how he seekes to thwart and hinder his courses, Has God, sayes he, anoynted him with the oyle of gladnes aboute his fellowes? I will see if I can anoint him again with the oyle of sadnesse aboute his fellowes; has hee beene baptised with water and the holy Ghost? I will prouide for him another baptisme, namely of fire; has God sent downe the holy ghost, in like-  
nesse

ness of a *Dove*, and caused it to light vpon his head? then I will cause tribulation, and a crown of thorns, to crown his temples as wel as it; has there a voice come from heauen, saying, this is my beloved sonne in whom I am wel pleased? then I likewise will prouide a voice for him, from the fgate of the ladder, which shall say, if thou be the sonne of God, come downe from the crosse, and saue thy selfe. Thus still he is contrary vnto God, in his courses, & raises his stormes to the hinderance of the Gospell: and if he haue done thus in *Christ* our Saviour, then what may wee expect, which be his members? surely the vtmost of perils that his wit can inuent.

Yet this may be our comfort, in our troubles, that howsoever our afflictions be, yet the Deuill has not the rod, in his owne hands: but the holy ghost, to order and direct them still, as may best serue both for his glory, and our good. And as for the Deuill, he has bound him fast, so that would he neuer so faine, hee can stirre but to the length of the chaine he is linked in.

Yet if our danger be such, as that hee seekes to stop our breathes, and sinke vs right downe with the multitude of his waues, then let this teach vs this lesson with the Apostles here in this place, to stick close vnto our Saviour, & not forsake him, the rock of our defence: & then we shall not neede to feare, though the windes blow, & the seas beate, and the waues rage, yet we shal be secure, and at the last arriue where we all hope for to come one day at our wished-for haue in heauen; which God grant. And so much for this 3<sup>d</sup> accident, and this 3<sup>d</sup> verse.

The 3<sup>d</sup> verse follows, in which is contained the miracle in the iourney, his calming of the wind, and appeasing of the waters, the which of it selfe, without any other help, wil win our attentions to the hearing of it: for no man is so serious, but that he will be at leasure for the acting of a miracle, how euer busied in other affaires. In which there are 2 points to be considered of vs; the feare of the Apostles, the power and authority of our Saviour; the feare of the Apostles, *then they came to him, and awaked him, saying, Master,*

*Master, Master, we perish:* Of that first.

Man, he is not a meere block, or stone, without sence or apprehension, so that hee cannot be moued, either with his passion, or with his affection, (for that conceit of the Stoickes was hissed out of the schools many a day since) he hath them both truely and naturally within himselfe: he hath, I say, both his affections, and his passions, ingrafted into his nature, and ebery one of them, they haue their seuerall voyces, *per quas etiam cum uolunt, se produnt*, saith Saint Ber. through which either willingly, or many times against their wils, they betray themselues to the standers by. Joy, it hath a cheerefull voyce; griefe, it hath a doleful voyce; & feare, it hath a timerous voyce; which passion of feare is none of the least, but does possesse man as much as any other, & makes him to vtter such an vncoth noise, as is heard here amogst the Disciples, *Master, Master, we perish.* The inward feare wherewith the Apostles were possessed in this place, was that which made them make this lamentable cry vnto our Saujour for helpe  
and

and protection in their greatest extremity.

They came vnto him *quia timuerunt*, saies Saint *Aug.* because they were afraid; and great reason had they, (if we shall consider it well) to feare indeede: a loude storme of winde, whistling ouer their heads aboue, a raging and growne sea beneath vnder feete, nothing but death before their eies: and death will make the stoutest courage for to quail.

Death, saies *Aristotle*, it is *terribilissimum*, the most terrible of all things, that seeme terrible vnto vs: it will make vs set our throates vpon the taynter-hookes, and lift vp our voices like trumpets, and therefore, well said the Diuell in the second of *Iob*, *pellem pro pelle*, skin, for skin, saies he, and all that euer a man has will he giue for his life, so that he may enioy that, if it be but euen for a moment longer; and therefore they had great reason to be affraide, when both the elements, the ayre and water, the winde and seas, had conspired against them.

*Iob 2.4.*

They

They had reason to feare, as all men haue: they knew what they were, or if they were to learne, Saint Gregory could instruct them that they are *fragilis corpore, mente sterili*, of a weake and fraile body, of a barren & foolish vnderstanding: & both these the Scriptures teach them, for the first *homo vanitatis similis factus est*, P<sup>sal.</sup> 144. saies the *Psalmist*, P<sup>sal.</sup> 144. man is like a thing of nought, there is for the puerfnesse and barrenesse of his soule; and for the second, *inhabitat domos luteas*, saies that holy man *Iob.* in the fourth of that booke, he dwels in a house of clay, there is for the weakenesse, and frailetie of his body also: so that he may iustly feare, in regard of either.

And yet besides both these, there is a worse matter too, hee is not of himselfe; for he is, as Saint Amb. speakes, *uita obsessa*, a besieged City; besieged, and that by diuers enemies; besieged by himselfe; besieged by the world; besieged by the Diuell, the common aduersary vnto mankinde. Besieged by himselfe, hee is not at peace within himselfe, but his owne flesh it is a continuall aduersary  
against

against him, *Gestamus Laqueum nostrum*, saith Saint Bernard, *inimicum, carnem*, we carry about vs, saith he, our owne flesh, a sworne enemy vnto vs all, borne of sin, nourished in iniquity, corrupted in our first beginning, but much more depraued by our wicked and vngodly custome of sinning here. A great perill, and a dangerous combatto fight against a home-bred enemy, especially if we shall consider, that we our selues, we are but strangers here, and that It is in his native Country, and therefore hath many aduantages which we cannot get.

And that which is worst of all, this dangerous enemy we must not destroy neither, so S. Amb, tels vs, *Hunc inimicum sustentare cogimur, non perimere*: we are, saith he, bound to maintaine, forbidden for to kill; our soules & bodies they are married together by God himselfe, and those that God hath ioyned together, let no man be so bold as once to dare to separate asunder; *Cogimur diligere ut sponsus sponsam*, Adam Euam, saith S. Ber. we must be so far from hating of our flesh, as that we are commanded for



to cherish it and loue it entirely, to loue it as the husband ought to loue his wife, *Adam his Eve. Hinc ille lachryme*, hence growes that fearefull danger, a life of danger, a world of danger, it is like the remnant of the *Iebusites*, in the Citie of *Ierusalem*, *2. Sam. 5.* we may employ it *2. Sam. 5.* in labour but we must not slay it, and the more we shall employ it, the lesse dangerous or hurtfull it will proue vnto vs: but yet it is fearefull though, to haue so treacherous a companion about vs, an enemy that shall continually sleepe in our bosomes. The company of such an one, for the most part, is contagious.

He is besieged againe by the world, a subtle enemy, and one that makes a shew of a faithfull friend, such an one as cunning *Iael* was vnto fearefull *Sisera*, in the fourth of *Judges*, who perceiuing *Judg. 4. 18.* of him flying, cries from her Tent dore, turne in my Lord, turne in to mee and feare not: and when she hath him within, she begins to make much of him, she giues him milke to lull him asleepe, and she couers him that he take no cold, but

but no sooner is hee fast, but that shee puts her hand vnto the nayle, and her right hand to the work-mans hammer, so the world it beginnes with milke, but it endes with a hammer; they all shall finde it that list to proue it.

The best way that I know to be rid of this enemy, is not to haue at all to doe with it; to sequester our selues, as much as wee can, from the affaires of this world, and to place our hearts there, where one day wee may safely inioy them againe: let our soules like Eagles mount aloft, flie aboue the Cloudes, and seate themselues in the highest heauens, and there we are sure they shall be most safe. To meddle with this worldly mucke, it is but to insnare our selues with foolish vanities: The bird that often stoupes in her flight, at one time or other she is intrapped, before shee bee aware of it; either she is caught with a lime-twig, by the wing at vnawares, or elle she is fast by the fette in the net, or one way or other, shee is betrayed to her ouerthrow; so the soule that lookes downeward vpon every baite, at the length

length it is insnared, before it is aware, and subiected vnto the vanities of this world. The best way therefore to rid vs of it, is not to haue to do with it, but keepe our selues aloft, whither it cannot ascend: *Sursum cor, qui sursum habes caput*, saith Saint *Aug.* As our eies were framed at the first to looke vp into heauen, so let our heartes learne to seate themselves there, and then we shall be sure to be quite of this enemy.

Hee is a third way besieged by the deuill, a sworne enemy vnto all Mankind, and hee is the most dangerous of all other enemies. For where as all other enemies haue but one onely way to intrap vs in, viz. craft and subtlety, this aduersary hee hath many, he is both *Callidus* and *Potens*, both a subtle and a flie insinuator of himselfe in into vs, and withall hee is a mighty and a potent aduersary against vs.

For the first, his craft and subtlety, it is *Greg. Naz.* his note of him, that he is *apolliticus xpius*, an admirable Counsellour, deepe and pollitique in his deuises, and every course that he shall perswade

swade vs to, it shall seeme like vnto  
 2.Sam.16. *Achitophels* counsell, 2.Sam.16. as if a  
 23. man had enquired at the Oracle of  
 God: and to further his deuises that they  
 may not seeme to be without successe,  
 he will, as in ancient time vnto King  
 1.Sam.28. *Saul*, appeare vnto vs vnder *Samuels*  
 24. Mantell, that we shall not thinke it to  
 be he, but rather God himselfe that  
 speakes vnto vs.

But we must learne to beware of his  
 close treacheries: and that we may be  
 the more sure of him, and not lull our  
 selues asleepe in carelesse security, but  
 be as vigilant to preuent, as he is dili-  
 gent to ouerthrow: *Naz.* tels vs in ano-  
 ther place, that we must be sure to keep  
 a priuy watch about vs continually, for  
 that he is, *adversus viam meam*, a night-thiefe,  
 as well as *latens in parietibus*, a noone-day  
 deuill, and will come craftily stealing on  
 vpon vs, before we be aware of him;  
 nay, when as we are most secure, then is  
 he most busily casting about, and plot-  
 ting against vs: so that day and night,  
 both in our labour, and in our quiet,  
 wee must be sure to haue a vigilant eye

to him-ward: And for the second, his Might and Power, it is very great: we must fight, saith Saint Paul, *Ephes. 2. 12.* *aduersus principes et potestates*; against Principalties and Powers; usay, against the Prince and God of this world: for so Saint Iohn styles him in his 12 Chapter and 31 verse, where he saith, Now is the Prince of this world cast out: hee hath whole Nations his attendants and followers, as we may see, *Iob. 1.* the *Sabeans* and *Chaldeans*, and to speake truth, what nation is there ypon the earth, wherein his power and might is not acknowledged? So that we may safely say, that which the Iewes in the 12. of S. Iohns Gospell sayd of our Saviour, *Eccetotus mundus*, behold the world indeed doth nothing else but runne after him: so that worthily he may be feared, for his puissant Army, besides his owne invincible courage, which the *Psalmist* in the 22 *Psalm* likens vnto a ramping and roaring Lyon, terrible and fearefull, for the assault it selfe.

So that there must be great heed and diligence

diligence vsed against this enemy indeed, hee being in the first, as *Nathan*. teacheth, *etiam sic sapienter* a crafty Sophister, and teacheth men what himselfe neuer learned. And in the second, saith *S. Basil*. he is *exterius* *studens*, an ouer powerfull aduersary: in both kindes fearefull, in the one for his slights, in the other for his force.

And as hee is both thus subtile and strong, so is hee also of a working temper; his nature it is proportionable vnto his name. *Beelzebub*, *Muscarum Deus*, is his name in Scripture, the God of Flies; who, though you flap him away neuer so often, yet hee will flye to the same place againe: he will neuer leaue vs so long as we be here, if his storme will not quell vs, yet hee will try what the raging of the water may effect vpon vs: he is restless in his plots, and if one temptation will not hurt vs, yet another shall be sure to assaile vs; and the quenching of the smoaking Flaxe, and the breaking of the bruised Reed, is still the marke that he levels at, *Esa. 42.*  
*Si maritima prostrata est: exurgit libido,*  
 saith

*Esa. 42.3.*

saith S. Bernard, if greedy couetousnesse will not seize vs, yet hee will try what itching lust may effect vpon vs: is lust repelled? yet ambition may chance to strike a great stroake with vs: is ambition quenched? yet anger (perhaps) may put vs out of our Bias: is wrath appeased? yet enuy shall trouble vs: is enuy forgotten? yet icalousie shall affright vs. And thus restless, hee followes vs with all his inventions, so that no maruaile, if the Disciples were so fearefull, when such traytors were within them, such enemies without them, such weaknesse on all sides, for to hold out long; such stormes of winde aboue, such raging seas beneath, that *then they came vnto him.*

They came vnto him, euen at the last gaspe, when the windes blew, and the seas beate, when their ship was ready to founde vnder them, and they as ready to take their oathes all, to bee deaths true seruants, then they came vnto him, saith my Text.

The Heathen, they were somewhat strange in their resolutions, and when

hope seemed desperate, then scorned  
they any longer to hope for it; and it  
was one of their chiefe wishes, and a  
great ease. (as they thought) vnto their  
miseries, to bee swallowed vp quicke,  
and deuoured of death, as the Apostles  
here were like to be: from which kinde  
of death we do in our *Lyturgie*, earnest-  
ly pray to bee deliuered; that as  
God would deliuer vs all from vnpre-  
pared death, so hee would deliuer vs  
likewise from sudden and v unexpected  
death, because that commonly sudden  
death, and vnprepared death, they goe  
both together: we cannot liue so warily  
here, not the best of vs all, but if God  
should take vs vpon the present, wee  
might haue many things objected a-  
gainst vs, which we would bee all wil-  
ling should be concealed in that great  
and generall day of Iudgement. God  
grant vs all time of repentance here, &  
hee grant vs also, that wee doe not mis-  
spend that time that he giues vs, but in  
it heartily repent vs of our sins, that so  
in the last and finall day of iudgement,  
we may all haue that blessing pronoun-  
ced



eed vpon vs, that the Prophet *David* pronounceth vpon all the righteous, *Psal. 32. Beati quorum remissa sunt iniquitates*, blessed is the man whose vn-righteousnesse is forgiven; and whose sin is couered. Then blessed shall they be vnto whom the Lord will impute no sin. And as for those who, thinke they liue so warily, as that they are alwayes prepared for death, let them stand vpon their owne innocency, and haue no part in this prayer of ours.

*Psal. 32. 1.*

The heathen (I say) they thought it a happinesse to haue a sudden death to light vpon them: and so *Plinie* in his seventh Booke, and 33. Chapter wi-sheth, that that might bee his lot; and the Poet is not farre behinde him when he saith:

*Mitui ille peris, subita qui mergitur unda:  
Quam sua quisliquis brachia lassat aquis.*

He dies easier (saith he) who at the first dop doth lose his life, then hee that in swimming doth struggle to drawe breath. But wee that are Chri-stians, wee must resolue our selues

on the contrary opinion, their ignorance it was that caused them to wish for it: but we, we know besides the manner of death, we know (I say) of a great account, which every one of vs is to make, when this life shall be ended; a matter that the Heathen scarce ever dreamed of, where wee must make answer, not onely for those sinnes of old age, which the Prophet in the 38. of *Esa.* 38. 15. say, calles *annus*, sinnes of yeares, sinnes of great standing; but as the *Psalmist* *Psal.* 25. 7. speaks in the 25. *Psal.* *Delicta iuuentutis*, sins of wanton and recklesse youth; and not onely those neither, but in the *Psal.* 19. 13. 19 *Psalm*, for secret sins, that is (saith *S. Augustine* in his *Confession*) for the sinnes we haue committed in our nought, before we knew either good or euill: that we may haue the fewer inditements preferred against vs, in that great and generall day of iudgement: therefore wee desire respite for repentance here in this world, which God grant vs all. *Amen.*

*They came vnto him: but how? Non passibus, sed precibus,* saith *S. Augustine.*  
not

not so much by their earthly paces,  
(though we must conceiue, that euen in  
those they hasted vnto him) as by their  
winged prayers they poasted towards  
him, they praied vnto him: for had they  
not humbly supplicated, as well as run  
vnto him, they might all very well haue  
perished in the furious tempest.

To pray, it is naturall for Man: and  
so much *Aristotle*, by the purblind  
eye of nature could see; *Natura*, saith  
he, *infernus homini vt sacrificet*, Man by  
nature, saith hee, is made a continuall  
Beades-man vnto his maker, alwayes  
to haue recourse vnto him; and this pro-  
pertie of nature, grace hath confirmed  
from time to time in the righteous man,  
to haue recourse vnto his Maker: so  
*Dauid* in his distresse, in the 68 *Psalm*, Psal. 68. 16  
when he is in-girt, and compassed in a-  
bout with his many enemies, he turnes  
himselſe vnto the Lord, *Exaudi me Do-  
mine*, heare me, O Lord, saith hee, for  
thy louing kindnesse is good, turne vn-  
to me, according vnto the multitude of  
thy tender mercies, and hide not thy  
face from thy seruant: for I am in trou-  
ble:

2. Chron.  
20.13.

Pla. 50.15.

ble: heate me speedily, and draw nye  
vnto my soule, and redeme it, deliuer  
me because of mine enemies, &c. So  
good *Ioh: Joseph* in 2. *Chron.* 20. he saith,  
*cum ignoramus quid agere debeamus*, when  
we know not, O Lord, saith he, what to  
doe, then our eyes they are vpon thee.  
And so S. *Peter* witnesseth that they al-  
wayes should be, 1. *Pet.* 4. Cast all your  
care vpon him, for hee careth for you:  
and if at any time they should haue re-  
course vnto God, then most especially  
in their troubles and aduersities: when  
mens soules are brought low vnto hell,  
then they should call vpon his name  
heartily indeed, and then aboue other  
times, hee expecteth to bee called vpon,  
*Psal.* 50. Call vpon mee, saith God, in  
the day of trouble, and I will deliuer  
thee, and thou shalt glorifie me: where-  
vpon Saine *Augustine* notes, that it is  
Gods *Memorandum* vnto men to  
call vpon him, *Dei* 14. saith hee, *re-  
uertere*: behold, O man, saith hee,  
I put thee in minde of It, if thou haue  
forgotten, that then aboue all other  
times, thou haue recourse vnto me,  
Nay

Nay many times Almighty God doth lay afflictions and troubles here vpon men, that they might bethinke themselves of their Prayers, and flye vnto him in their sore distresse. We may easily see the course of it: By aduersitie God brings men first into a doubt and feare, and then by feare into an acknowledgement of their owne necessitie and weaknesse; and so consequently into a despaire of succour in themselves, and by despairing in their owne meanes, to thinke of meanes that may bee profitable vnto them, and so at the last, to the consideration of Gods vnspokeable loue and kindnesse to them-wards.

And out of this againe, considering that his merke is great, and his goodnessse from euerlasting, hee raiseth vs vp againe to an assured trust and confidence in his mercies, and out of this confidence, wee are bold to make our Prayers and Petitions vnto our Father. And therefore if either voluptuousnesse, or anger, or pride, or any other sin shall be ready to attempt vs, our refuge

fuge onely must bee to pray against  
 Psal. 44. 23 them with *David* in the 44 *Psalm*, *Ex-  
 urge Domine*, awake, why sleepest thou;  
 O Lord, arise, and cast vs not off for e-  
 uer; wherefore hidest thou thy face,  
 and forgettest our affliction and our  
 trouble? And in our prayers I make no  
 question, but we shall finde comfort, if  
 not deliuerance speedily. If then any  
 perish, it is as God himselte speakes in  
 the 13 of *Ose*. *Perditio tua ex te Israel*,  
 his destruction it is from himselte, be-  
 cause hee hath neglected his dutie vnto  
 the Lord, in calling vpon him to be mer-  
 cifull vnto him.

*Ose. 13. 14*

*They came vnto him*, and good reason  
 too: for if we would any thing with the  
 Lord, it is all the reason that may be,  
 that we come vnto him, we haue need of  
 him, not he of vs; then we must call, nay  
 Psalm. 3. 4 we must cry vnto the Lord: *Clamavi ad  
 Dominum*, saith the Prophet *David*. I cri-  
 ed vnto the Lord with my whole voyce,  
 and he heard me out of his holy Hill: we  
 must come and pray vnto him, *Thens they  
 came vnto him. &c.* What the Apostles  
 here did in their persons, that wee must  
 do

do if we want any thing, in our owne;  
 nay, whether we want any thing, or no,  
 it is our duty for to do it; and the pray-  
 ers of the righteous, they are of no small  
 force or efficacie with God; to obtaine  
 a blessing from him; euery one of them  
 is as a forcible Engine to open Heauen  
 gates, and to draw downe a blessing vp-  
 on the head of him that sent it vp. So St.  
 Bernard telles vs out of that place of the  
 Gospell, *Luk. 18.* concerning the poore  
 Publican. *Dum non auerret oculos ad Cae-*  
*los eleuare, ipsum Caelum potuit ad se incli-*  
*nare,* saith hee: Whilst the Publican  
 durst not lift vp his eyes in his prayers,  
 vnto heauen, such was the force of his  
 prayers with God aboue, as that hee  
 bowed the heauens, and made them des-  
 cend downe vnto his prayers. But yet by  
 the way it were not amisse for to aske  
 the question, What prayers are these,  
 that are of such power & efficacie with  
 the Lord? it is not euery one that is for-  
 ged in his name; so our Saniour Christ  
 himselfe telles vs, *Matb. 7.* *Non omnis*  
*qui dicit, Domine, Domine,* not euery one  
 that saith vnto me, Lord, Lord, shall en-

*Luk. 18. 10*

*Matb. 7. 33*

ter into the Kingdome of heaven, much lesse euery time that he saith it, shall haue his request. But before our prayers we must prepare our selues to pray by serious meditation, *Meditatio docet quid desit, oratio unde desit obtinet*, saith Saint Bernard: by meditation we learne to know what is wanting vnto vs, and by prayer we obtaine that it shall not be wanting. That shewes which is the right way that we must walke, this teacheth vs how to walke when we haue found the path. By meditation we know the dangers and the perils that hang ouer our heads, and by prayer we auoyd them all, and escape away scot-free.

And yet before we can come to meditate aright, our heart it must be framed aright for it, and that must bee by an earnest and hearty repentance for our sinnes, which is *Magna spongia*, as Saint Augustine calles it, the great Spunge that wipes them all away out of the sight of the Lord. And herein lies an especiall duty of the Priest, if he shall be required thereunto, to know how



how dangerous the sinne is, that a man is tainted withall; not to flatter his patient in his sinne, but to let him know the true weight and danger of it, that so he may thoroughly repent him of his sin, and learne to returne to God againe. For as S. Cyprian speakes, *Imperitus est medicus*, &c. he is an vnskilfull Phyfiti- on, faith hee, and a worse Surgeon a great deale, who seeing of a putrified sore will handle it gently, and suffer the corruption to remaine in it still; and so by his foolish pitie ouerthrowes his patient; whilst he is afraid to apply ei- ther his cauteries, or his searing medi- cines. *Aperiendum est vulnus & secundum*, faith he, the wound must be searched & launced, and the bottome of it felt: let the patient in the meane time rage and roste; yet when hee is recouered, hee will giue him thankses for his cruell loue.

Those that sow pillowes vnder mens elbowes, and take away repen- tance for their sins, make men belecue their finnes are but motes; when the weight is so great, that God himselfe is forced

forced to groane vnder the burthen of them, *Amos 1.* they doe as much as in them lies, shut vp the gate of all true repentance: so that whilst with the false Prophets, they cry, *Pax, pax, & non est pax*, peace, peace, when there is nothing lesse then peace to be expected: whilst they promise a false peace vnto the sinner, the hope of eternall peace is vtterly lost from them.

But in this case there are many vnskilfull, euen of the great ones amongst vs, who know not what to answere to a distressed wight, that shall craue their aduise and helpe: but the fault, for the most part, it lies in themselues. *Nemo nos interrogat*, so few there are that craue the aduise of their Teacher, as that the case of Conscience lies quite neglected: some one or two (perhaps) when they lye in a cold sweate, they send for a Preacher, and then hee must giue them a little *Opiate* Diuinitie, that may skinne, but not heale or helpe the fore a whit.

Let vs repent our selues whilst wee are lusty and strong, and then wee shall feele

feele the fruite of it when we lye sicke and weake vpon our beddes. And for this same late repentance, is S. *Augustine* note, *Poenitentia qua a moriente tantum petitur; timeo ne ipsa moriatur*: he is afraid it will bee dead as soone, if not sooner, then the partie that lies sicke.

But true repentance it is the meanes to right meditation, and right meditation to hearty prayer; and without hearty prayer it is but in vaine to come vnto the Lord: and yet againe it is but in vaine for vs to repent, vnlesse withall we proceed to feruency of prayer. *Caine* sorrowed for his sinnes, when hee confessed his sinnes were so great, as God could not forgiue them. And *Judas*, when he cryed out, I haue sinned in betraying the innocent blood; but yet they had neither of them grace to aske forgiuenesse for their sinnes; which had they done heartily, and as they ought, I am fully perswaded they should haue found pardon for their great offences.

Repentance it is the *Superfedeas* that dischargeth

dischargeth all bonds of sinne; and Prayer, it is the bucket by which wee draw grace from the everlasting fountaine. Let vs continue drawing then, till we may assure our selues we haue a good measure of grace within vs, and neuer leaue him, who is able to adde more to him, that hath the greatest abundance of it in him. Let vs flye vnto the Lord by prayer: and since our many sinnes, like so many fierce *Sau- sens*, haue not stticked to murder the Lyon of the Tribe of *Judab*; let our repentant teares, and humble prayers, like so many Bees, come and sucke the hony at the flowers of his passion: let them ascend vp early in the morning, like incense into his nostrils, and close the afternoone againe like an euening sacrifice: then shall we truly come vnto the Lord, and as we ought to do; then shall they awaken him, though hee bee fast asleepe, and obtaine a blessing for vs that offered them vp. *Then they came vnto him and awaked him, saying, Master, Master,*

This Title of Master, here, will deserue

serue a little pause : you call me Lord  
and Master, saith our Sauour in the  
thirteenth of Saint *Iohns* Gospell; and  
you doe well, for so I am. Is not hee *Ioh. 13. 13.*  
Master of them, who is Lord and Ma-  
ster of Nature it selfe? vnto whom all  
things both in heauen aboue, and in  
earth beneath, doe willingly obey? He  
is Master of them, for he made them all,  
*Dixit & facta sunt*, saith the *Psalmist*,  
he spake but the word, and all things  
were made, hee commanded and they  
stood all fast : hee did but speake the  
word, let the earth bring forth her in-  
crease, and also the waters, and pre-  
sently both earth and sea, they were re-  
plenished with all manner of varietie.  
*Brevis sermo, sed valde vehemens*, saith  
Saint *Ambrose* : a short speech it was  
indeede, saith hee, that God spake;  
but yet withall it was a speech, that  
was full of power, the efficacie of that  
speech, it brought forth the greatest  
as well as the least creatures, and in the  
same time too : for in the same time  
the whole was made, that hee was  
making of a Frogge; *Non laborat in*  
H maxi-

*maximū Deus, non fastidit in minimis;*  
saith Saint *Ambrose*, God (saith hee)  
did not labour in the making of the  
greatest things; nor yet contemne the  
making of the meanest: hee made all  
things by his power, and therefore wor-  
thily is Master of all.

Was hee not worthy to bee Master  
of Man, as well as of other Creatures;  
when hee made such diuers and con-  
trarie Elements for to meete together  
in one and the selfe same body, and  
accord in one; Fire and Water, Aire  
and Earth, Heate and Cold, and all in  
one and the selfe same place, and yet  
hath so tempered them together, as  
that one is the defence and maintenance  
of the other? Nay more then this, saith  
Saint *Bernard*, *Mirabilis societas*: In  
man hee hath made a wonderfull socie-  
tie: for in him Heauen and Earth, Ma-  
iesty and Basenesse, Excellencie and  
Povertie, hee hath matched together.  
What is higher then the spirit of life?  
What is baser then the slime of the  
earth? his soule it was infused into him,  
the spirit of life: his body it was made  
of

of the dust of the earth. This was that that made *Gregorie Nazianzen* to break into that same exclamation of himselfe, what great and wonderfull miracle was within himselfe, *humilis & magnus, mortalis & immortalis, &c.* I am little, and yet I am great; I am humbled, and yet I am exalted; I am mortall, and yet I am immortall; I am earthly, and yet I am beavenly: little in body, but great in soule; humble, as being earth, but yet exalted aboue the earth; mortall, as he that must dye; immortall, as he that shall rise againe; earthly, as whose body was taken from the earth; heavenly, as whose soule was breathed from above. And will not all this then make him well deserue the Name and Title of Master amongst vs?

Yes: But here hee hath a double Title, Master, Master. What of that? Why hee hath a double Mastership: he was their Master, *In creationis*, by the right of their creation, but much more Master, *In redemptionis*, by right and title of their redemption: when man had lost himselfe, and defaced that glorious

rious image that God at the first had left within him, then came our Sauour Christ Iesus in, a mercifull Redeemer, and reconciled his Father and Man together againe. Henceforth let vs not repine at the fall of our Grand-father: for Christ our Sauour hath made satisfaction for it. Was he cast away for the price of an Apple? Why yet he is redeemed for a great deale lesse, he was redeemed in meere loue and pitie.

The sixth day of the weeke, as it is thought, *Adam* fell (for it is thought that he fell the same day that hee was made) the sixth day of the weeke againe *Adam* and his posteritie were redeemed from death. The same day that he fell he was redeemed. And as God in the beginning rested on the seventh day, so Christ our Saviour, saith Saint *Augustine*, *sabbatizauit in monumento*, kept holy the Sabbath euen in the graue, to teach vs to make more account of that day, then the world vsually doth in these our times. For, for all that belonged vnto the saluation of man, he finished that vpon the crosse, before



before his departure hence, when hee cried, *Consummatum est*, all is finished. Ioh. 19. 30. Iohn. 19. Then all was performed that was requisite for vs; and hauing finished his worke, he rested as securely in his graue, as the most secure man of vs all doth rest in his bed,

And in this redemption which he so kindly performed for vs, there are two things especially to bee considered of vs, *Modu* and *Fructus*, the manner and the fruit of our redemption.

The Manner, it was wonderfull, *Exinanitis Dei*, saith the Apostle, the emptying of God, the fulnesse of all things. The emptying of him (I say) and that in three regards: First, into the flesh. Secondly, vnto the death. Thirdly & lastly, vnto the death of the crosse. O who can worthily esteeme these three as hee ought to do, his worth, his humilitie, his loue vnto mankind? That the God of all Maiesty should be cloathed with the garment of humane flesh. That hee should consent to dye, and that hee should dye so miserable and cursed a death. Here speech must faile vs, and

our safest eloquence must bee admiration.

Let vs sometimes in the feare of God call our selues to account for these things, and thinke what great things the Lord hath done for euery one of our soules: and then let vs be ashamed at our owne vnthankfulnesse againe, that he being Lord of all, became obedient and seruant for the very worst of vs; Of being rich in all things, became poore and miserable in most that were necessary; That of the word he became flesh; Of the sonne of God that he should become the sonne of base and mortall man. Let vs remember, that though at the first we were made of nothing, yet that afterwards we were not redeemed of nothing. In sixe dayes at the first, God made heauen and earth, and all things that in them were contained: but in the redemption of Man, our Sauiour was three and thirty yeares and vpwards, a working of it vpon the earth.

O how much in that time, did he suffer for our sakes? The necessities of the flesh,

flesh, the contempt and scorne of the world, the temptations both of the Diuell and of mankinde, Can wee thinke that pouerty in all that time did not oppresse him? nor shame did not touch him? nor yet the wrath and anger of his Father any whit amaze him? Certainly, certainly (beloued) the least of all these did touch him neere; and the greatest (that was the fury of his Father) did make him make that lamentable cry vpon the Crosse, the like wherof was neuer heard in Ages before, nor euer shall be heard againe, vnto the ending of the world, My God, my God, why hast thou forsaken me? Yet thus, O Lord, didst thou worke the saluation of Man, and wonderfully towards him hath beene thy loue. Let vs thinke of these things seriously, let vs thinke of them often; and then I make no question but we shall thinke we haue great reason to think him a double Master vnto vs. *And they came vnto him and awaked him, saying, Master, Master.*

But yet the cause of his double Appellation here in this place, it was the

fear of the Apostles that infused it selfe into them, and the earnest desire that they had to be deliuered from their imminent danger, was that that made them double their speeches vnto him, Master, Master. What wee heartily wish for, we often repeate. *Helpe, Helpe*, we cry in time of danger, *Rescue, Rescue*, in time of distress. So is it here with our Apostles in this place, in this time of feare, when the storme raged, and the seas went high. *Voluntur ut aquora montes*, as the Poet speakes: one billow tossed them vp as high as heauen, and another suddenly drenched them in the botome of the deep. When life almost had quite forsaken them, and death was ready to seize vpon them, then they cry vnto him, Master, Master.

*Qui nescit orare, discat navigare*, saith the Latine Prouerbe: if there be any so pampred here vpon the land, as I am afraid many thousands there are, that haue forgot their duties vnto the Lord, neuer think of him, but when they borrow his name to sweare by: let them go to sea, and if they bee not past grace quite

quite, so that they haue not, as the Apostle speakes, *Conscientiam*, a seared conscience, that can feele no touch of remorse, hee shall bee taught once a day at the least, to call vpon the name of the Lord. And they came vnto him, and awaked him, saying, Master, Master, we perishe.

Our life, though it be in a dangerous place, as Saint Ambrose telles, *Quam diu in saeculo isto, tam diu inter naufragia*: so long as we liue in the sea of this world, so long also wee are in continuall danger of shipwrack, to be spoyled, and we our selues doe continually so overcharge our soules and bodies both, with sinne, as that euery day we presse deeper and deeper towards the bottomlesse pit of hell. Yet such is the friendship that is contracted betweene the body and the soule, by the long familiarity and acquaintance each of other, as that they are loath to part and leaue each others company: They desire to continue longer together, if longer it might be, and they care not what shifts they vse for the enioying their desire. That  
made

made Saint Peter to deny his Maister, because hee thought it would call his life in question: And all the Disciples, for feare of death, withdrew themselues from our Sauours company, because they saw those friends must part, that had liued so long combined together. Terrible and fearefull it is vnto man, to thinke of the dissolution of soule and body, *Anima absoluitur, corpus resoluitur*, as Saint Ambrose speakes; where the soule is freed, and set at libertie, the body againe resolued into the first principles. This is that which the natural man cannot endure to heare of; and therefore vpon the very thought of it, hee is ready with the Apostles to cry out for helpe, Master, Master, wee perish indeed.

But yet this was not the onely cause though of their crying out in this place, though that might helpe to set an accent vpon it: for they knew that there was a necessity by nature laid vpon the, once for to dye. *Intrassive carnes* was a condition annexed to our creation. We must make roome for others, as well as  
 others

others before haue done for vs. And so much the Heathen Poet could say, *Omnes una manus nos, & calcanda semel via leti*: they must not thinke much to vndergoe that which all are enioyned necessarily vnto. Equalitie is the chiefe ground-worke of equitie; and who can complaine to be comprehended where all are contained? especially when they shall consider the extraordinarie benefite that death shall bring with it, viz. the taking away of sinning any further.

Death, it was once laid vpon man, as a punishment for sinning, *quo die comedis, &c.* what day soeuer thou shalt eate of the forbidden fruit, thou shalt certainly dye. Death there is appointed as the punishment to sinne, but now it is giuen as a benefite and remedy vnto man, to keepe him from sinning any further. *Morere ne pecces*, dye soone that thou mayst not sinne more against thy maker. *Quod tunc timendum fuit, ut non peccaretur, nunc suscipiendum est, ne peccetur*, saith S. Aug. what was once feared, is now a benefite vnto mankind.

But

A. 16. 18

But the feare of eternall death was that that did amaze them more then any of the other particulars spoken of before. To perish both in body and in soule, and that eternally too; this is that that would make the awake him quickly. To perish when they were but *Semi-christiani*, halfe Christians, like *Agrippa* in the 26 of the *Act*: thou perswadest me almost (saith hee to *Paul*) to bee a Christian: to perish when they were but newly initiated into the Schoole of Christ, before they knew the mysteries belonging to their saluation necessarily, was that that made them cry out aloud. They were ignorant in the fundamentall poynts: for the Holy Ghost doth testifie of them in diuers places, That they knew not the Scriptures, that they vnderstood not that saying of his, that they knew him not yet to bee the Messias, and then how fearefull a matter it was for them to dye vnresolved, you your selues by your selues, may easily iudge. This feare here of eternall perishing, made them cry so earnestly to be deliuered from the feare of death:

*Maister,*



*Maister, Maister, we perish:* in our bodies; but which is feareful to be thought vpon also, we perish euerlastingly in our soules in hell.

In our bodily conflicts here vpon the earth, either the sence of paine is quite taken away by death; or else if our nature bee strong and lusty, it soone in wrestling ouercomes the paines of death; but in this second death the death of the soule, the griefe remaines for euermore, that so our nature might be afflicted without any end, and our nature indures also, that for euer it might bee punished in the endlesse flames, for transgressing against so infinite a God: neither shall faile, neither nature nor paine, that so both may bee eternall vnto the wicked. The first death doth separate the vnwilling soule from the body; but the second death keeps the soule, though much vnwillingly, for euer in paine together with the body; from which paine God for his Christ Iesus sake, keepe vs all,  
*Amen.* And so we are come to the finall conclusion of these same words.

*Then*

*Then he arose and rebuked the wind, and the raging of the water, and they ceased, and there was a calme.*

Hitherto our Sauour hath beene patient in these troubles, and rested himselfe quietly in these stormy gusts both of winde and water: but now he begins to bee a Master indeed, and takes vpon him both the bridling of the one, and of the other: he rebukes the winde, and appeases the raging of the troubled water; and at his rebuke they both cease, and there is a calme.

But before we come to the appeasing of this raging storme, this first word *Then* will make vs stay a while by the way. *Then he arose, &c.*

*Then.* When was that, may some man say? Why when, but when the rage was greatest, in the midst of the gust, when the windes whistled loud, and the sea went high: when their ship was full of water, and Mariners and passengers were all at their wits end: *Then hee arose and rebuked the winde, and the raging of the water, &c.*

A dangerous time (beloued) when  
cunning

cunning had left them, and the mercie-  
lesse waves must haue mercy vpon them;  
then it was high time for him to awake  
out of sleepe. The loudnesse of the  
windes, and the raging of the waters,  
they might both together seeme to bee  
S. Ierome bell, that alwayes he thought  
hee heard ringing in his eares, *Surgite  
mortui, & venite ad iudicium*: arise, and  
come forth streight way vnto Iudge-  
ment.

A terrible and fearefull sound for vs,  
whose liues are nothing else, but as S.  
Aug. speakes, *splendida peccata*, glori-  
ous finnes, finnes all ouer, whose whole  
liues haue betne subiect to the law of  
finning: and so S. Paul calles it in the  
seuenth to the *Romans*, *quia in lege*, be-  
cause wee haue so inured our selues to  
finning, euen from our cradles, and do so  
continually endeavour our selues for to  
commit sin, as though we were bound  
by law to the performance of it. Wee  
haue been past shame in finning. And as  
Absolam in 2. Sam. 16. committed his  
folly in the sight of Israel: so wee haue  
not sticked to commit our abhominati-  
ons

Rom. 7. 23

2. Sam. 16,  
22.

ons, at high noone, in the market-places of our streetes, as though we did desire to make God a lyar, who calles all sins in generall, *opera tenebrarum*, deeds of darknesse, because they spring and come from the Prince of darknesse, and are rewarded in hell, a place of vtter darknesse. We (I say) by committing of them in the sight of the Sunne, doe as much as in vs lies, make them *Opera lucis*, daily finnes; and therefore vnto vs, this account were very fearefull.

Man (saith S. Cyprian) is growne audacious in his sinning, and hath steeled his fore-head in committing of them, so that hee knowes not how to blush when he is reprov'd for them. *Nullus delinquendi pudor*, saith he, & *sic peccatur, quasi magis per ipsa peccata placeatur*: we are past all shame, saith hee, in our sinning, and so wee do strive with our selues for the committing of them daily, as though Almighty God were not offended with vs for them, but rather highly pleased and delighted with them.

But from this kinde of sin good Lord  
for

for his mercy sake deliuer vs all, to sinne  
so greedily, as that forthwith we should  
take a delight and pleasure in our sin-  
ning: for commonly these kinde of sins,  
they haue annexed vnto them, *duritiem*  
*cordis*, a hardnesse of heart: so that if  
God will reclaime such a kinde of sin-  
ner, he must, as it is said in the Gospell,  
worke it out of the very Flint, *Math. 3.*

*Math. 3.*

*Ex Lapide m faciem filios Abrahæ*, out  
of stones he must raise vp children vnto  
*Abraham*: and this condition there is  
none but will grant is very dangerous.

To dye in this case will draw a seuer  
iudgement indeed vpon man: for they  
shall be iudged with a fearefull iudgea-  
ment, whose liues haue beene free from  
a iudgment here. Those, I say, that haue  
liued here ill vpon the earth, and not  
made their peace with their heavenly  
father before they haue gone hence, all  
those shall the great iudgment oppresse,  
and cast out into vtter darknesse, where  
shall be weeping and gnashing of teeth.

But this, though it might affright vs,  
as who are guiltie of many transgressi-  
ons, yet it could no way daunt our Saul-  
our

our at all: for he was not guiltie of the least thought of sinne; neither originall sinne, nor actual sinne could once fasten vpon him, his conception and birch being without all stain, as being conceived by the Holy Ghost: his whole life it was a satisfaction for aduall transgressions; and therefore though both winde and seas should rage neuer so terribly, yet hee might sleepe as secure in the middest of the storme, as any one of vs in the greatest calme and quiet that may be.

Neither yet were the raging of the windes, or the roaring of the waters, of sufficient authoritie to haue awaked him, had it not been the cry of the Disciples that had moued him to pitie, *Master, we perish*, was the Trumpet that moued him to rouse himselfe, and take compassion of his forlorne compagnie.

Their imminent danger made them pray hartily vnto their Saviour, & their feare of perishing made them not waxe weary in their prayers, but pray vntill they awaked him to their reliefe. *God*

he

he loves an earnest admonisher, and is delighted especially with an importunate sinner; and therefore many times doth deny men their requests at the first, that hee might heare them more constant and fervent vnto him in their prayers afterwards: constant, as the Apostles here, who continue their intreatie even vnto death, *Master, Master, wee praye.*

And this same duty of prayer it is so naturall, as that euen the vn-reasonable creatures doe not omit it, but pray in their kindes, *Pla. 104.* The Lyons suffering hunger, saith the *Psalmist*, they pray vnto the Lord, they seeke their meate at God. And so the yong Ravens, in the 147. *Psalm*, the Lord indeed, saith the Prophet feeds them, but first they call vpon his name: For so he saith, *Who feede the y. & Ravens that call vpon thee.* And that all excuse may be taken away from man in this kinde, so that ignorance might not be pretended by him, *1155.* *Yprants* note, that qui se dicit, do-  
mit te eriam coraro: that he that at the first made him, and fashioned him in

*Pla. 104.  
21.*

*7. 7. d. 11.  
Pla. 147. 9.*

his mothers wombe, he hath taught him also to call vpon his name: he hath framed a praier for him himselfe, if perhaps he should be so dull of vnderstanding, as not to be able to conceiue prayer of himselfe, and commanded him to vse it also. When you pray (saith he) say, *Our Father, &c.*

I maruaile what some hot spirits in the world will say to this same speech of our Sauours here, who would not haue his prayer vsed amongst men, but that they should pray altogether as the spirit gives them utterance. Here I am sure we haue Christs *Dicta*, for their *re dicta*, his command against their prohibition. But I follow my Text.

Math. 7.7.

Our Saniour in the seuenth Chapter of Saint *Matthews* Gospell, in three words, sets downe the whole duetie of man in this kinde, *Peta. Quere. Palla:* Aske, saith he, seeke, knocke. First we must humbly aske those things that are necessary for vs, and yet are wanting vnto vs: for hee with-holds them to make vs more earnest in the desiring of them,



them. *Deus non dat, nisi petenti, ne deo non cupienti*, saith Saint *Augustine*, God (saith hee) will not giue vs any thing, vnlesse at the first wee heartily begge them at our fathers hands, lest he should seeme to giue such things as we do not esteeme and care for, and those that we shall aske of him, hee will giue vs in the greatest aboundance. Let vs aske of him therefore, and bee not tongue-tyed; and aske confidently also, as those that are sure to receiue at his hands. And in this kinde it was a good speech of *Seneca* the Philosopher, who willes vs in our prayers to be confident and assured. *Andaciter*, sayth he, *Deum roga. nil illum de alieno rogaturus*: Aske boldly, saith hee, of God what thou standest in need of, and wouldst haue granted from his Maiestie, assuring thy selfe of this, that whatsoever thou wantest, he hath of his owne, and shall bee beholding vnto no other for the gratifying of thee in thy request. So then let vs aske of him.

But yet that is not all: for if he doe not grant vs at the first mouing of

our suite, yet we must not waxe weary,  
 but continue on in our course of prayer.  
 And besides our asking, a further paines  
 is required at our hands, wee must bee  
 contented to seeke a blessing for our  
 selues. We must not onely pray, but we  
 must labour also, and so Saint Augustine  
 teacheth vs when he saith; *Pro quibus o-*  
*randum, propter quos & laborandum est:*  
 For those things that wee would pray  
 vnto God for, for the same things  
 wee must earnestly labour: For God  
 will not take all the paines himselfe,  
 and leaue vs idle in the meane time, to  
 depend on him: and therefore it is the  
 Apostles counsell in the twelfth of the

Heb. 12. 12 *Hebrewes*, to pull vp our weake hands,  
 that hang heavy downe, and to bow our  
 feeble knees, which are not accustomed  
 to beare our bodie's weight in the ser-  
 uice and worship of the Lord our Ma-  
 ker. *Ita ut non sitis debiles, sed ut discatis*  
*Non yet are wee at an end so, but*  
*having taken paines for to seeke, and*  
*by our search having found out the*  
*right way, there remaines a doore*  
*wherby wee must enter, and that*  
 210                      § I                      doore

doore standes not open to all comers; come they that come will; but there wee must bestow our third paines, which is to knocke; that so wee may get entrance at the last. We may see what paines our Saviour CHRIST IESVS doth take for vs here: First, hee intreates, and begges of vs that wee would be good vnto our selues. Secondly, when wee list not to hearken vnto his voyce, but continuing in our old course of sinning, wee haue quite lost both the right way, and our selues also; hee seekes vp, and brings vs out of that Labyrinth, which we of our selues were neuer able to get out of: and when he hath found vs, he stands and knockes at the doore of euery one of our hearts, and doth desire to be let in by vs.

Considering then what our Saviour doth vnto vs for our behoofe, let vs be thinke what hee againe requires at our hands: to aske seruently, to seeke earnestly, to knock forcibly at the doore of his mercie, that so wee may be let in to his euermlasting kingdome.

If God then heares vs not, at the first knocke, we must not presently be like vnto King *Saul*, who because God answered him not either by *Voice* or *Thunder*, went straightwaies from him, and asked counsell of a Witch: Wee must not limite God his time to come and helpe vs, but that must make vs knocke more violently. Importunity is a chiefe meanes to obtaine our desires: and an example of it, our Sauiour hath left vs in the Gospell, of the vniust Iudge, who though he neither feared God, nor reuerenced Man, yet because he was importuned, he would do Iustice.

Luk. 18. 5.

Nay, since wee are entred in thus farre, we will goe a little further with holy *Augustine*, for (saith he) *Deo non permittit solum, vt petas, sed minatur etiam, si non petas*: God hee does not onely permit vs for to beg those things that are necessary for vs, but he doth feuerely threaten vs also, if wee shall not aske of his Maiesty. Nay, aske of him, and aske of him onely, or else hee will bee angry with whosoever shall not aske

of

of him; as hee was with the King of Israel, who left him; and went to inquire of *Beel-zabub*, for the recovery of his health againe. *Is it not because there is not a God in Israel that ye go to inquire of Beel-zabub the God of Ekron; now therefore, thus saith the Lord, thou shalt not come downe from thar dead on which thou art got up, but shalt surely die.* 1 King. 18

And our Sauour in the 16 of Saint *John* Gospell, he was offended with his Disciples for not asking of him *His Father*; saith our Sauour, *ye haue asked me nothing*: It seemes therefore that hee would haue vs aske; and when we doe aske we must not cease our suites, but say with *Jacob*, *Now dimitt mee*, I will Ioh. 16. 24  
 not let thee go, before thou hast bestowed a blessing vpon mee: Wee must be instant vpon him as the *Canaanitish* Gen. 31. 26  
 woman was for the recovery of her beloued daughter, who would not be put off; by any answere our Sauour could giue, vntill shee had gotten a release for her childe: Wee must be earnest with him, as hee to borrow bread Mat. 15. 28  
 at midnight of his friend, who would Luke 11. 3.  
 take

Take no pay. We must be importunate, as the Widdow with the vniust Iudge, that we may seeme to weary him with  
*Luke 18.5.* our importunity, *Luke 18.* And then we shall be sure to receiue a good blessing from him. A good measure well shaken and heaped, and thrust together, which God grant. Amen.

*He arose.* But when? Why when the Disciples had done their vttermost, when they had shewed their humility in asking, perseverance in seeking, importunity in knocking. Humility in *Maister*, they were his seruants, and he their leige Lord and Maister: Perseuerance in comming vnto him, *They came vnto him:* Importunity, *we perse:* And *they came vnto him saying Maister Maister we perse*, and by this importunity of theirs, they obtained their request, *Then he arose, &c.*

We do not reade in this same Story, nor in any other of the Euangelists that do record it, that either the Apostles, or Disciples of our Saviour, tooke any other course, for the safe-gard of themselves and of their liues (though most  
 of

of them were Fishermen, and therefore knew better how to bestirre themselves in a storme then Land men do) but onely prayer; no labour is mentioned; saue onely their paines of coming vnto him, and the reason of it is plaine: Art is past, when Nature is let loose, when both windes and seas haue broken their bounds, then they knew their best recourse was to their prayers, for humane labour was all but vaine.

And hearty prayer, we know, was alwaies reckoned the first and the last helpe of the godly man: so David in Psal. 33. 17 their persons, saith, *In nomine sancto eius, speramus*, we haue trusted in his holy name, and God hath bene their great deliuerer.

But yet so faire forth we must relye vpon the Lord, as we our selues withall be not wanting vnto our selues, while hope remaines. For, for to set our selues downe, and lay all vpon the Diuine Providence, is iust the lazy knaue in *Isidor*, who when his Cart was overthrowne, would needs haue his God reburied.

*Hercules*

*Hercules* to come downe from heaven, and raise it vp againe, whilst he himselfe would bee a spectator of it, and sit by and giue aime. Whilst there is meanes left wee must bee content, together with our prayers, for to vse them lawfully, and when all earthly lawfull meanes faile, and forsake vs, then wee must flye wholly vnto Gods protection.

Reason teacheth vs thus much, that when wee may hope to finde a spring then we must also bestow our paines in digging for it: And when the soyle will beare corne, then we must vse our skill and labour in tilling of it. When *Elisa* was in a little Village, not able to defend him from the *Affirians* power, hee had horses and Chariots of fire round about him, to defend him from their force, *2. King. 6.* but when he was in *Samaria* a Towne of Garison, then when the King of Israel sent to fetch his head, hee said to those that were with him, shut the dore, as it is in the same chapter, *32. verse.* So our Saviour Christ in the wildernesse miraculously fed whole multitudes

*2. King. 6.*  
27.



multitudes, that came vnto him : But when he was in the Citie againe, he sent his Disciples forth for to buy their necessary prouision. So we must all labour Iohn 4.2; whilst there is any hope, and when humane helpe faileth, then flie vnto the protection of the Almighty : So we see prayer it is the first and the last helpe of the righteous man, to beginne with God and to end in him.

The wicked sinner, he would gladly be the righteous mans Ape, and imitate him in this duety of his, but that shall not be at the first entrance into his businesse, but at the last gaspe of his life, when they lie howling vpon their beds, saith the Prophet *Hos.* in his 7. chapter, *Hos. 7. 14.* and yet all is but in apish imitation neither, for their heart, euen then, is farre from the Lord, as it is in the same Verse of the same Chapter : They haue not cried vnto mee, saith the Lord, with their hearts, when they howled vpon their beds, and therefore as their hearts in their extremities, were farre from God, so was hee farre also from their deliuerance. These heere with

with the Prophet *David*, they cryed, *De profundis*, out of the deepe vnto him, out of the deepe of the waters, but more especiall; out of the deepe and bottome of their hearts, and therefore obtained pardon for all their liues.

The mouth, here perhaps amongst men, may make a shew of Religion, and the hand glory in ostentation of the giftes that it hath given, but yet the heart is the iewel which the Lord looks after. There may be hypocrisie in the mouth that speaks, and vaine-glory in the hand that giues, but if the heart bee vpright and entire, that is an acceptable sacrifice vnto the Lord: And therefore the Lord, by *Salomon*, asketh neither the mouth nor the hand, But the heart; *Fili da mihi cor*: My sonne giue me thy heart. As thou giuest as much as the Lord requireth, if thou giue him thy heart; so if thou giuest all that thou hast, and keepest thy heart backe from him, thou giuest nothing at all, that he desires, or will vouchsafe to accept from thee. The Apostles cry here, it came from the heart, from the bottome of the heart,

Maister,

Maister, Maister we perish, and by that  
they obtained pardon for their compa-  
ny: then he arose, &c. and our adoring  
1. Then hee arose: Hee could haue risen  
sooner, had it pleased him, but he would  
not, hee would first haue them to sup-  
plicate vnto him, and then hee would  
arise. *Disgrace Lactantius* tells vs of some  
mighty men, that are much in this vayne,  
they haue *auris in pedibus*, their eares in  
the soles of their feete, can heare none  
speake, but such as doe supplicate at their  
foote for mercy; but that is out of their  
pride and arrogancy, wch wil be known  
to be in place and authority over their  
brethren. Those they are of *Canaan* ge-  
neration, who built him a City, *Idol*  
*monasteria*; that he might dwell  
in it, so these they geue them a lott that  
the Golden Calfc may be adored. But  
this of our Saniours here, it was faue  
otherwise, it was their duties all to fall  
prostrate before his Majesty, and then  
he knew, it was his part to helpe them.  
*Then he arose, &c.* and our adoring  
1. His sleepe as it was voluntary vnto  
him, in this place, as hereofore I haue  
said

told you, he could sleepe when hee list, and watch as long as he list, and yet not prejudice vnto his nature: So he could rise also when himselfe pleased from sleepe againe. As his death was voluntary, & from himselfe, *oblatum est quia voluit*, hee was offered vp vnto death, because himselfe would dye; and so much he professeth of himselfe in the tenth of

Ioh. 10. 18.

*Ioh. 10. 18. Iesus. Nemo (saith hee) tollet me a me, sed I loy it deum of myselfe: So here, determino quia voluit: hee slept because he would sleepe, and when it pleased him he could awake againe.*

This then it may be a lesson for headstrong man, not to be his owne caruer in his businesse, and appoint God his time, when to rouse himselfe: For he knowes his time better then man can appoynt it to him; but with patience he must possess his soule, and when he sees what is conuenient for him, then he will rouse himselfe to his deliuey. Indeed the ship in the meane time may labour & soule, the wind storme and blow, the seas rage and swell; yet without Gods good will and pleasure, not any one haire of their

hairs

heads

heads shal perish. *Noahs Arke*, we make no question, was tumbled and tossed in those mighty waters, but wee doe not reade that either it was sunke or overthrowne. *Rebecca* shee was pulled and pained, and euen rent in sunder, by the contention of her babes within her wombe, but yet she suffered no abortion. The house founded vpon a Rocke it suffered both the violence of the storme, and the rage of the waters, and yet it was not overthrowne. The Woman in *Apoc. 12*. she was persecuted by the red Dragon, and followed by him from place to place, but she was not deuoured of her fearefull aduersary. So wee, if wee shall rest our selues in patience, and refer all to the gouernment of God, Hee in His good time will deliuer vs out of all our troubles, he will as hee did heere vnto the Apostles, raise himselfe vp to our defence, *Then he arose, &c.*

*And rebuked the winde and the raging of the water, and they ceased, and there was a calme.* Now are wee come to the euident demonstration of our Sauours Diuinity.

In the former parts of the Text, wee saw him as a meere naturall Man, meeke and gentle, not struiuing for superiority, or desirous to command: Hee enters into a Ship with his Disciples, and being entred laies himselfe downe, for his rest and quiet; Hee opens not his mouth, either to controule his owne company, or any other that were in the ship.

So was His whole life, meeke and gentle; in his birth, saith *S. Ber. Parnus laus, quia parui laus*, there was but litle praise, because it was but the praise of a litle  
*Esay 9.6.* One, *Vt ovis a child is born*; there his Majesty is not extolled, but yet his humility is about all we are able to speake, to be commended.

Exceedingly to bee commended indeed of vs, especially if wee shall consider Him as hee hath deserued of euery one of vs. For Him that *S. Paul* saw in his owne nature, the knowledge and wisdom of God himselfe: Him for our sakes, the Prophet *David* saw lessened below the Angels: Him that *Daniel* saw sitting on the Throne, and thousand thousands ministring before Him: Him  
 the

the Prophet *Jeremy* saw againe conuer-  
sing vpon earth with wretched man:  
Him that *Ezekiel* saw the Lord of Hosts:  
Him the Prophet *Esay* saw in shape like  
a Leaper, meeke and humble, and all for  
our benefite, and therefore aboue all to  
bee commended of vs.

And in this gentle fashon, not being  
prouoked by vs, who hath deserued so  
much good at our hands, He comes nee-  
rest vnto his owne Diuine Nature and  
Essence; For God in his owne Nature  
and Essence is milde and gentle, and if  
he be not ouermuch prouoked, will not  
break forth into rage and fury. The Dis-  
ciples that were of a fiery Spirit, they  
were most vnlike, and contrary to their  
Master, for hee does not delight in sen-  
ding downe hurtfull fires: Hee is called  
the *Day-star*, to inlighten, not the *Dog-*  
*star* to scorch and burn. And God is said 2. Pet. I. 19.  
G. n. 3. 8.  
for to haue walked in the Coole of the  
day, not in the Heate of the day; and as  
it were also, to haue fetched many  
turnes, thereby to coole himselfe, before  
he would call his aduersary to account:  
And when he would speake vnto *Eliah*,

2 Kings 19.  
12.

Hee shewed himselfe neither in the strong wind, nor in the earth-quake, nor yet in the fire, but in a small still voyce: And all this to teach mē what their duty is to do, to be kind and mercifull-as their heauenly Father of Himselfe is merciful; and so the Saints in former times haue professed of themselues, *David* sayes of himselfe that he was like vnto a weaned childe: *Jacob* compares himselfe vnto a worme: Our Sauour, his Disciples vnto little Children: Saint *Paul* would haue his *Corinthians* meeke and gentle, forgiuing each other, as God for Christs sake had forgiven them. In a word, as God himselfe forgiuing our iniquities, and pardoning all our sinnes; Hee hitherto was meeke and gentle, but now *Iacobi* *in ventis*, He rebuked the wind and the raging of the waters, &c.

*He rebuked the wind*: Why the wind wee all know is a lawlesse creature, and will not be kept vnder, and so our Sauour Christ speakes of it, where he saith, *Ioh. 3. 8.* *spiritus spirat ubi vult*, *The winde bloweth where it listeth, and who is hee that shall controule it?* True indeed, who is he that  
can



can controule it, if hee be but onely man: but if the wind shall be ouer-bold and saucy with his Lord and Maker, and exceed the bounds and limits that hee hath appointed it, it shall haue his due checke as well as any other of his creatures, *Herebukes the winds.*

But how did he rebuke them, may some man aske? What, did he send his letters of defiance vnto the windes, as *Xerxes* did when they crossed his intendments? Or did he cause fetters and shackles to be cast into the water, as the same *Xerxes* did, and make it take the *Bastinado*, when the angry *Hellespont* would not grant him passage for himselfe and Souldiers? How did hee rebuke them? Why, how should hee rebuke them but by his Word? For Hee that made the windes, and sent them out by his Word, by his Word also was able to countermand them, when it pleased him.

The Heathen Poets fancied to themselves a God of the winds, *Aeolus*, who in a Caue kept them all together, and as hee was either pleased, or displeased

with Mankinde, so he let them out and called them in againe, either for their profite, or to wreake his anger and displeasure on them: But Christ the onely true *Aeolus*, does not let them out to range at their owne pleasure, but when they are forth he rules them as he lists: so the Prophet *David* tels vs *Pf. 104. Who* *Psalm 104.3.* *laisth the beames of his Chambers in the waters, and maketh the Clouds his Chariot, and walketh upon the wings of the wind:* Both winds and waters then, are at his command, and as it pleaseth him he forces them forwards or keeps them backe, for the benefite of his.

The company of the righteous, they are Gods especiall care that hee lookes after, & so much the Poet doth reueale: *Cura Deū di sunt & qui colunt, colantur*, and therefore rather then they shall take any harme, hee will bee present to worke a miracle for their reliefe: he will rebuke both the winds and the waters, & make them calme, & al for their sakes. To work miracles, now adaies amongst vs, though it may seeme strange vnto vs, because it is a commanding of the creatures

tures against the course of nature, as to cause the wind to cease with a word, & to quiet the Seas onely with a becke, be beyond humane conceipt, yet with God for his Elect sake, they are as *Philo Iudæ* speakes, but *Iudæa*, meere toyes, and trifles; nay, he will do greater matters then these for such as be his: he will diuide the Sea for his seruants to goe through, and drowne his enemies that follow after: Hee will raine down bread and flesh from heauen for them, in a time of dearth, when the earth will not affoord it them: Hee will bring water out of the hard Rocke, when they shall be in a barten and dry ground, where no water is; Out of very stones, to raise vp children vnto *Abraham*, is easy and at hand with him to do.

And if any man shall aske mee the reason of these so great and miraculous workes of his, I answere suddainely againe with *S. August. Bonitas & gratia Dei*, the mercy and loue of God, where- with from all eternity hee hath loued his Elect, hath prouoked him to doe them all.

Let vs then all, as many as professe our selues to belong to him, magnifie this great God for this extraordinary goodnesse of his; and as we wear the badges of Christ Iesus on our foreheads, so let vs faithfully adore him in our hearts; and then though dangers threaten, and stormes arise, yet there shall appeare at the last a quiet calme, a calme and quietnesse of conscience here, and an eternall calme in the world to come. The which quietnesse both here and there, that we all may be partakers of, Hee grant vs that here caused this calme to his Apostles, Christ Iesus the righteous, to whom with the Father and the holy Spirit, three Persons, and one Eternall, Almighty, and Everliuing God, be all Praise, Honour, and Glory; this day and for euer. Amen.

*Errata.*

PAG. 1. line 9. for good, read God, p. 16. l. 14.  
 mementate r. mementote: p. 22. l. 15. *quæ r. quæ*  
*Lead, quæ r. quæ* p. 35. l. 3. *sugero r. sugere* p. ead. l.  
 27. to r. two: p. 36. l. 14. *loather r. loathest*: p. 57. l.  
 6. *summons r. summon*: p. 59. l. 14. *adsequi r. adsequi*  
 r. life to. p. 97. l. 16. *whole r. whale*.

FINIS.